

# LINGUISTIC SURVEY OF INDIA

---

**VOL. III.**

**TIBETO-BURMAN FAMILY**

**PART III**

**SPECIMENS OF THE KUKI-CHIN AND  
BURMA GROUPS**

COMPILED AND EDITED BY

G. A. GRIERSON, K.C.I.E., PH.D., D.LITT., LL.D. I.C.S. (RETD.)



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VOLUMES OF  
THE LINGUISTIC SURVEY OF INDIA

- VOL. I. PART I INTRODUCTORY.  
PART II COMPARATIVE VOCABULARY.
- VOL. II. MŌN-KHMĒR & SIAMESE-CHINESE FAMILIES (INCLUDING  
KHASSI & TAI).
- VOL. III. TIBETO-BURMAN FAMILY  
PART I GENERAL INTRODUCTION, TIBETAN DIALECTS,  
HIMALAYAN DIALECTS, & NORTH ASSAM GROUPS.  
PART II BODO-NĀGĀ & KACHIN GROUPS.  
PART III KUKI-CHIN & BURMA GROUPS.
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OR LABHANI, BAHRUPIA ETC.  
PART IV PAHARI LANGUAGES & GUJURI.
- VOL. X. ERANIAN FAMILY.
- VOL. XI. "GIPSY" LANGUAGES.



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BUNGALOW ROAD, JAWAHARNAGAR, DELHI-7  
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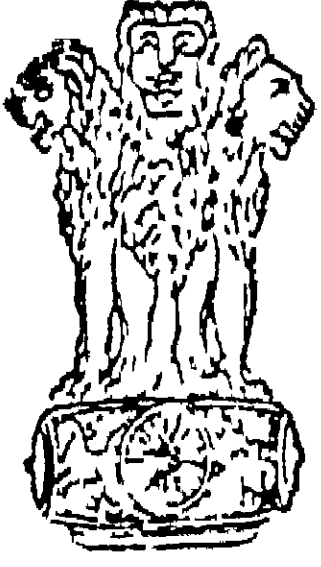
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FIRST EDITION 1904

REPRINT 1967

**Price Rs. 1250/- (\$ 200) For the complete set**

PRINTED IN INDIA BY SHANTILAL JAIN AT SHRI JAINENDRA PRESS,  
BUNGALOW ROAD, JAWAHARNAGAR, DELHI-7 AND PUBLISHED  
BY SUNDARLAL JAIN, MOTILAL BANARSIDASS,  
BUNGALOW ROAD, JAWAHARNAGAR, DELHI-7



राष्ट्रपति भवन, नई दिल्ली-4.

RASHTRAPATI BHAVAN,

NEW DELHI-4.

October 20, 1966.

Dear Sri Sundarlal,

Thank you very much for undertaking the task of republication of Grierson's LINGUISTIC SURVEY OF INDIA. It is a pleasure to know that you were able to complete the republication of the 50 volumes of Max Muller's 'Sacred Books of the East' within 3 years. Your work, I may assure you, is of the greatest value to the intellectuals of the world.

With the best wishes,

Yours sincerely,

(S. Radhakrishnan)

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Delhi-7



# LINGUISTIC SURVEY OF INDIA.

## SYSTEM OF TRANSLITERATION ADOPTED.

A.—For the Dēva-nāgarī alphabet, and others related to it—

अ *a*, आ *ā*, इ *i*, ई *ī*, उ *u*, ऊ *ū*, ऋ *ṛi*, ए *e*, ऐ *ē*, ऐ *ai*, ओ *o*, औ *ō*, औ *au*.

क <i>ka</i>	ख <i>kha</i>	ग <i>ga</i>	घ <i>gha</i>	ङ <i>ṅa</i>	च <i>cha</i>	छ <i>chha</i>	ज <i>ja</i>	झ <i>jha</i>	ञ <i>ña</i>
ट <i>ṭa</i>	ठ <i>ṭha</i>	ड <i>ḍa</i>	ढ <i>ḍha</i>	ण <i>ṇa</i>	त <i>ta</i>	थ <i>tha</i>	द <i>da</i>	ध <i>dha</i>	न <i>na</i>
प <i>pa</i>	फ <i>pha</i>	ब <i>ba</i>	भ <i>bha</i>	म <i>ma</i>	य <i>ya</i>	र <i>ra</i>	ल <i>la</i>	व <i>va</i> or <i>wa</i>	
श <i>śa</i>	ष <i>ṣha</i>	स <i>sa</i>	ह <i>ha</i>	ड़ <i>ṛa</i>	ढ़ <i>ṛha</i>	ळ <i>ḷa</i>	ल्ह <i>ḷha</i>		

Visarga (:) is represented by *h*, thus क्रमः *kramaśah*. Anuswāra (◌̣) is represented by *m*, thus सिंह *simh*, वंश *vaśm*. In Bengali and some other languages it is pronounced *ng*, and is then written *ng*; thus बंग *bangśa*. Anunāsika or Chandra-bindu is represented by the sign ~ over the letter nasalized, thus मे *mē*.

B.—For the Arabic alphabet, as adapted to Hindūstānī—

ا <i>a</i> , etc.	ج <i>j</i>	د <i>d</i>	ز <i>z</i>	س <i>s</i>	ع <i>‘</i>
ب <i>b</i>	چ <i>ch</i>	ڌ <i>ḍ</i>	ڙ <i>ṛ</i>	ش <i>sh</i>	غ <i>gh</i>
پ <i>p</i>	ح <i>h</i>	ڏ <i>ḍ</i>	ڙ <i>z</i>	ص <i>s</i>	ف <i>f</i>
ت <i>t</i>	خ <i>kh</i>		ڙ <i>zh</i>	ض <i>z</i>	ق <i>q</i>
ث <i>t</i>				ط <i>t</i>	ک <i>k</i>
ث <i>s</i>				ظ <i>ḡ</i>	گ <i>g</i>

ل *l*

م *m*

ن *n*

و when representing *anunāsika* in Dēva-nāgarī, by ~ over nasalized vowel.

و *w* or *v*

ه *h*

ی *y*, etc.

Tanwīn is represented by *n*, thus فَاوْرَان *fauran*. Alif-i maqṣūra is represented by *ā*;— thus, دَاوَا *da'wā*.

In the Arabic character, a final silent *h* is not transliterated,—thus بَنْدَا *banda*. When pronounced, it is written,—thus, گُنَا *gunāh*.

Vowels when not pronounced at the end of a word, are not written in transliteration. Thus, बान *ban*, not *bana*. When not pronounced in the middle of a word or only slightly pronounced in the middle or at the end of a word, they are written in small characters above the line. Thus (Hindī) देखता *dēkh<sup>a</sup>tā*, pronounced *dēkhtā*; (Kāś-mirī) देख *de<sup>a</sup>h*; कर् *kar<sup>a</sup>*, pronounced *kor*; (Bihārī) देखथि *dēkhat<sup>h</sup>*.

C.—Special letters peculiar to special languages will be dealt with under the head of the languages concerned. In the meantime the following more important instances may be noted :—

- (a) The *ts* sound found in Marāṭhī (च), Puṣṭō (ٹ), Kāśmīrī (च्, च), Tibétan (ཚ), and elsewhere, is represented by *ts*. So, the aspirate of that sound is represented by *tsʰ*.
- (b) The *dz* sound found in Marāṭhī (ज), Puṣṭō (ڈ), and Tibetan (ཇ) is represented by *dz*, and its aspirate by *dzʰ*.
- (c) Kāśmīrī (ञ) is represented by *ñ*.
- (d) Sindhī (ڄ), Western Panjābī (and elsewhere on the N.-W. Frontier) (ڄ), and Puṣṭō (ڄ or ڄ) are represented by *n*.
- (e) The following are letters peculiar to Puṣṭō :—  
 ټ *t*; ټ *ts* or *dz*, according to pronunciation; ډ *d*; ځ *ʃ*; ځ *ʒh* or *g*, according to pronunciation; ښ *sh* or *kh*, according to pronunciation; ښ or ښ *n*.
- (f) The following are letters peculiar to Sindhī :—  
 ٻ *bb*; ٻ *bh*; ٺ *th*; ٺ *t*; ٺ *th*; ڀ *ph*; ڄ *jj*; ڄ *jh*; ڄ *chh*;  
 ڄ *ñ*; ڄ *dh*; ڄ *d*; ڄ *dd*; ڄ *dh*; ڪ *k*; ڪ *kh*; ڳ *gg*; ڳ *gh*;  
 ڳ *n*; ڳ *n*.

D.—Certain sounds, which are not provided for above, occur in transcribing languages which have no alphabet, or in writing phonetically (as distinct from transliterating) languages (such as Bengali) whose spelling does not represent the spoken sounds. The principal of these are the following :—

*ā*, represents the sound of the *a* in *all*.

*ă*, „ „ „ *a* in *hat*.

*ě*, „ „ „ *e* in *met*.

*ô*, „ „ „ *o* in *hot*.

*e*, „ „ „ *é* in the French *était*.

*o*, „ „ „ *o* in the first *o* in *promote*.

*ö*, „ „ „ *ö* in the German *schön*.

*ü*, „ „ „ *ü* in the „ *mühe*.

*th*, „ „ „ *th* in *think*.

*dh*, „ „ „ *th* in *this*.

The semi-consonants peculiar to the Muṇḍā languages are indicated by an apostrophe. Thus *k'*, *t'*, *p'*, and so on.

E.—When it is necessary to mark an accented syllable, the acute accent is used. Thus in (Khōwār) *ássistai*, he was, the acute accent shows that the accent falls on the first, and not, as might be expected, on the second syllable.

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# KUKI-CHIN GROUP.

## GENERAL INTRODUCTION.

**Geographical distribution.** THE territory inhabited by the Kuki-Chin tribes extends from the Nága Hills in the north down into the Sandoway District of Burma in the south; from the Myittha river in the east, almost to the Bay of Bengal in the west. It is almost entirely filled up by hills and mountain ridges, separated by deep valleys.

**Orographical note.** A great chain of mountains suddenly rises from the plains of Eastern Bengal, about 220 miles north of Calcutta, and stretches eastward in a broadening mass of spurs and ridges, called successively the Garo, Khasia, and Nága Hills. The elevation of the highest points increases towards the east, from about 3,000 feet in the Garo Hills to 8,000 and 9,000 in the region of Manipur.

This chain merges, in the east, into the spurs which the Himalayas shoot out from the north of Assam towards the south. From here a great mass of mountain ridges starts southwards, enclosing the alluvial valley of Manipur, and thence spreads out westwards to the south of Sylhet. It then runs almost due north and south, with cross-ridges of smaller elevation, through the districts known as the Chin Hills, the Lushai Hills, Hill Tipperah, and the Chittagong Hill tracts. Farther south the mountainous region continues, through the Arakan Hill tracts, and the Arakan Yoma, until it finally sinks into the sea at Cape Negrais, the total length of the range being some seven hundred miles.

The greatest elevation is found to the north of Manipur. Thence it gradually diminishes towards the south. Where the ridge enters the north of Arakan it again rises, with summits upwards of 8,000 feet high, and here a mass of spurs is thrown off in all directions. Towards the south the western off-shoots diminish in length, leaving a track of alluvial land between them and the sea, while in the north the eastern off-shoots of the Arakan Yoma run down to the banks of the Irawaddy.

This vast mountainous region, from the Jaintia and Nága Hills in the north, is the home of the Kuki-Chin tribes. We find them, besides, in the valley of Manipur, and, in small settlements, in the Cachar Plains and Sylhet.

**The Kuki-Chin Group.** The denomination Kuki-Chin is a purely conventional one, there being no proper name comprising all these tribes. Meithei-Chin would be a better appellation, as the whole group can be subdivided into two sub-groups, the Meitheis and the various tribes which are known to us under the names of Kuki and Chin. I have, however, to avoid confusion, retained the old terminology.

**The words 'Kuki' and 'Chin.'** The words Kuki and Chin are synonymous and are both used for many of the hill tribes in question.

**'Kuki.'** Kuki is an Assamese or Bengali term, applied to various hill tribes, such as the Lushêis, Rāngkhôls, Thādos, etc. It seems to have been known at a comparatively early period. In the Rāj Mālā, Śiva is stated to have fallen in love with a Kuki woman, and the Kukis are mentioned in connection with the Tipperah Raja Ohachag, who flourished about 1512 A.D.

The word Kuki is, more especially, used to denote the various tribes which have successively been driven from the Lushai and Chin Hills into the surrounding country to the north and west. The tribes which first emigrated from

Old Kuki.

Lushai land into Cachar, the Rāngkhōls and Bētēs with their off-shoots, are generally distinguished as Old Kuki; while it has become customary to use

New Kuki.

the term New Kuki to denote the Thādos, Jangshēns, and their off-shoots. These latter tribes had driven the so-called Old Kukis out of Lushai land, and were afterwards themselves driven out by the Lushēis.

The terms Old Kuki and New Kuki are apt to convey the idea that the tribes so denoted are closely related to each other. But that is not the case. Not only do their customs and institutions differ considerably, but their languages are separated by a large group of dialects in the Lushai and Chin Hills. The so-called New Kukis are, so far as we can see, a Chin tribe, most closely related to the inhabitants of the Northern Chin Hills, while the Old Kukis are related to tribes more to the south. I have therefore abandoned the use of the title New Kuki, but have retained the name Old Kuki for want of a better word to denote a language which we know in many dialects, such as Rāngkhōl, Bētē, Aimol, Hallām, and others.

Chin is a Burmese word used to denote the various hill tribes living in the country between Burma and the Provinces of Assam and Bengal. It is

'Chin.'

written and dialectically pronounced Khyang. The name is not used by the tribes themselves, who use titles such as Zo or Yo and Shō.

McRae records a tradition among the 'Kukis,' according to which they and the Maghs are descended from two brothers, the younger being the

Linguistic position.

progenitor of the Kukis. There can, of course, be attributed little or no importance to this tradition; but this much is certain, that the Kuki-Chin languages belong to the Burmese branch of the Tibeto-Burman family.

The history of the Kuki-Chin tribes is only known from comparatively modern times.

History.

With the exception of the Meithei, who have been settled in the Manipur valley for more than a thousand years, all the Kuki-Chin tribes appear to have lived in a nomadic state for some centuries. It would seem that they all settled in the Lushai and Chin Hills some time during the last two centuries, and this country may be considered as the place where their languages have developed their chief characteristics.

Their total number may be estimated at between 600,000 and 1,000,000. There are,

Number of speakers.

however, no reliable statistics available, most of the local returns being mere estimates. The total 600,000 is based on the information collected for the Linguistic Survey.

The details are as follows:—

I. Meithei	240,637
II. Chin languages:—	
1. Northern Group	60,345
a. Thado	31,437
b. Sokte	9,005
c. Siyin	1,770
d. Balte	18,133
e. Paite	?
	<hr/> 60,345
	<hr/> 300,982
Carried over	



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The numeral for 'one' has the form *khat* in the Kuki-Chin languages and some Nāgā languages. Compare also Lepcha *kāt*. Other forms occur in Meithei and in the southern dialects.

Lushēi *nhih*, two, very closely corresponds to the spoken Burmese form. Ngentē, a Lushēi dialect, has preserved the form *nhit*, but the final consonant has been dropped in most Kuki-Chin dialects. It seems to be a rule in these languages that final consonants are often only formed in the mouth, and suppressed in the pronunciation, the result being an abrupt shortening of the sound.<sup>1</sup> This abrupt tone is indicated in Lushēi by writing a silent *h*. The spelling *nhih*, which I have found in Lushēi, Mhār, and Zahao, therefore represents a pronunciation of the word *nhī* which exactly corresponds to that indicated by the Burmese 'ok-mrats,' the accent of abbreviated words. The forms *nhit* in Burmese and *nhih* in Lushēi are therefore identical.

The numerals three, four and five show the same correspondence between Burmese and the Kuki-Chin languages. In the formation of the higher numbers the Kuki-Chin languages have developed a principle differing from that prevailing in Burmese and Tibetan. While these latter languages express the higher tens by prefixing the multiplier to the numeral 'ten,' as in 'three tens,' 'four tens,' etc., the Kuki-Chin languages, as a rule, suffix the multiplier, and their higher numbers are formed after the pattern 'tens-three,' 'tens-four,' and so on. Meithei and Khyang, however, agree with Burmese and Tibetan.

With regard to the personal pronouns, it is worth noting that the usual pronoun of the second person in the Kuki-Chin languages, as also in Bodo, Eastern Nāgā, and Kachin is *nan*. This form is used in Burmese in addressing children and inferiors, but seems to be unknown in Tibetan.

The comparison of the numerals shows that the Kuki-Chin languages are closer akin to spoken than to written Burmese. This also proves to be the case in other respects. Thus we find the same law prevailing in spoken Burmese and in Meithei, according to which initial hard and soft consonants are interchanged in such a way that the soft consonants are used after prefixed words ending in vowels and nasals, and the hard ones after consonants. To take one instance from Meithei, the suffix usually added to adjectives, relative participles, etc., is *pā* or *bā*; thus, *pha-bā*, good; *a-wāng-bā*, high; *a-rāp-pā*, far.

We do not find this law in force in the other languages of the group, but the difference between hard and soft consonants is apparently but little marked in any of them, and there are numerous instances of interchange. At all events, the old initials, which are still soft consonants in Tibetan, have, broadly speaking, become hardened in all Kuki-Chin languages, just as is the case in Burmese.

Some of the changes in the consonants which distinguish spoken Burmese from the written language are found to have taken place in many Kuki-Chin languages. Final *m* in Burmese is, in most cases, pronounced *n* or *ng*. *Im*, house, is, for instance, pronounced *eing*. The corresponding word in most Kuki-Chin dialects is *in*. In Khyang and Khami both *im* and *in* occur, while Meithei has *in* and an older form *yum* (compare Tibetan *khyim*).

Final *ang* in Burmese is often pronounced *in*; thus, *nhang*, pronounced *nhin*, with. The same change seems to be traceable in some Kuki-Chin dialects. Final *ng* is, in most

<sup>1</sup> Compare the so-called semi-consonants in the Mundā languages.



of them, interchangeable with *n*, and the Burmese *nhin*, with, is clearly identical, with Mhār *nhin*, and Lushēi and Zahao *nhen-ā* used in the same sense. Other dialects, such as Hallām, Langrong, Kōm, etc., have forms with *ng*; thus, Hallām and Langrong *heng-ā*; Kōm *nheng-ā*, to.

Burmese *rh* is pronounced *sh*. Thus, *rhi*, to be, pronounced *shi*. In several dialects, such as Lai, Zahao, Banjōgī, Shō, etc., we find a verb substantive *shi*, which is clearly identical.

There are also several points of analogy between Burmese and the Kuki-Chin languages in the formation and inflection of words, and a few cases may be mentioned.

The prefix *a*, which is used in Burmese and Kachin in order to form adjectives and verbal nouns, seems to be found also in the Kuki-Chin languages. Thus, Lai *a-kū*, cough; *a-lang*, shining; Lushēi *ā-thim*, darkness; *ā-vār*, whiteness; Shō *ā-ngā*, a servant; *ā-lō*, the coming, etc. It is, however, in most cases impossible to distinguish between this prefix and the possessive pronoun of the third person which has the same form.

When an adjective precedes or follows a noun in Burmese, the two words form a compound to which postpositions and suffixes are added. The same is the case in the Kuki-Chin languages, and, indeed, in most Tibeto-Burman languages.

The Burmese future suffix *an* is the same as the *ang* found in Lushēi, and as similar suffixes in other connected dialects. Thus Lushēi *ka-vēl-ang*, I shall strike. Another future suffix in Burmese, *mañ*, pronounced *mi*, also occurs in Khami.

The Burmese future is, in common conversation, often used as an imperative; and the two tenses are constantly confounded in the Kuki-Chin dialects.

The prefixed negatives *m* and *n* in Khyang are perhaps borrowed from the Burmese. But it is more probable that they are traces of the original free order of words which once prevailed in the Tibeto-Burman languages. Compare below.

The usual tense-suffixes and assertive-suffixes in Burmese are often dispensed with in the negative form. The same is also the case in Shō.

A very common idiom in many Kuki-Chin languages is to express purpose by means of a future or an imperative, followed by a participle meaning 'saying.' Thus we find expressions such as 'house into enter saying he would not,' i.e., 'he would not enter into the house'; 'my stomach I fill will saying he wished,' i.e., 'he wished to fill his stomach'; 'pigs tend saying he sent him,' i.e., 'he sent him to tend pigs,' and many others. The same idiom is found in Burmese; thus, *ta-yā tsit-mi hū-yue*, 'cause decide will saying,' i.e., 'in order to have the cause decided'; *pyau-mi lā-pī*, speak will comes, he comes in order to speak, etc.

Such points of analogy become more important when we remember that they are met with in languages where the inflection of nouns and verbs is not fixed in the same way as in the Indo-European languages.

Our information with regard to tones in the Kuki-Chin languages is very defective.

Tones.

Shō is said to possess three tones—the short acute, the heavy grave, and the rising tones; two tones, the light and heavy one, are mentioned in Khami; and the abrupt shortening of a syllable in Lushēi, seems to indicate the existence of the short abrupt tone in that language. The description of the tones in Shō seems to agree with the tones of Burmese, which latter have not,

however, as yet been adequately described; but so far as our information goes, the tones seem to be the same in Burmese and in Kuki-Chin.

These facts point to the conclusion that the Kuki-Chin languages are derived from a language connected with Burmese. It will also be seen that Meithei in some respects agrees with written Burmese, as against the other languages of the-group.

The Kuki-Chin languages are not, however, simply Burmese dialects. The language from which they are descended must, in many details, have had a more antique form than Burmese, and sometimes agreed with Tibetan. This latter language has a suffix *pa*, usually described as an article, which is employed in a very wide way in the formation of nouns and participles. This *pa* is identical with the suffix *pā* which forms nouns of agency and relative participles in Lai, Siyin, Thādo, Kōm, Aimol, Chiru, Kolrēn, etc. It is used in a still wider way in Meithei, where it has almost all the functions of the corresponding Tibetan suffix.

The Tibetan prefix *r* must be compared with *er* and *ir* in Rāngkhōl *er-ming*, name; *ir-bun*, to put on, etc.

The genitive suffix *ki* in Meithei is the same as the Tibetan *kyi*. Shō *kheo* is perhaps also connected. It is probable that the Burmese *in* or *i* is originally the same suffix. Both seem to be derived from a demonstrative pronoun. Compare the corresponding use of the pronoun *ā*, that, he, as a genitive suffix in many Kuki-Chin languages.

The particle of comparison in Western Tibetan is *sang*, and seems to be identical with the corresponding participle *sāng* in Thādo and Siyin.

A suffix *la* is often used in Tibetan in order to form a conjunctive participle which is substituted for the first of two connected imperatives. Thus, *long-la-song*, rising go, rise and go. We find the same suffix used in the same way in many Kuki-Chin dialects, such as Lushēi, Rāltē, Paitē, Mhār, Hallām, Aimol, Kōm, Kolrēn, etc. Thus, Lushēi *dār-a kal-u-la(ng) ār lei-roh-u*, bazaar-to going fowl buy, *i.e.*, go to the bazaar and buy fowls; Hallām *sēm-i-lā nā-pē-rā*, dividing thou-give, divide and give.

Compare also the suffixes of the past tense, Tibetan *song*, Lai *sang*.

The Kuki-Chin languages must therefore be classed as intermediate between Burmese and Tibetan, though much more closely connected with the former than with the latter.

Final result of this portion of the inquiry.

With regard to the relation of the Kuki-Chin languages, especially Meithei, to the Bodo and Nāgā groups, Mr. A. W. Davis, I.C.S., has collected much useful material which has been printed in the Assam Census Report of 1891. It appears from the comparative list of words compiled by him that all these languages, to a great extent, agree in vocabulary and structure. We shall, in this place, only draw attention to a few points.

Connection with Bodo and Nāgā languages.

With regard to the Bodo group it is of interest to note that the repetition of the personal pronoun before a governing noun by means of a possessive pronoun, which is so common in the Kuki-Chin languages, is fully developed in Bārā. Thus, *āng-ni ā-fā*, me-of my-father; *nang-ni nā-fā*, thy-father; *bī-ni bi-fā*, his father, correspond to forms such as *kei-ma ka-pa*, me-of my-father in Lushēi and all other connected dialects. It is interesting that the Bārā forms *nang*, thou, and *na*, thy, are the usual forms in the Kuki-Chin group.

Bodo languages.



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## I. MEITHEI.

Meithei is the chief language of the Manipur valley, and has apparently had a long and independent development. The Manipuris are mentioned in the Shān chronicles so early as 777 A.D. Probably owing to the fact that it has developed into a literary language, their form of speech gives the impression of possessing a peculiarly archaic character. Although they have become thoroughly subjected to Hinduism, they have not adopted any Aryan tongue; Meithei is the official language of the State which all other tribes have to use in their dealings with the rulers. Our information regarding it is not very satisfactory. We do not know the dialects, and even the literary language, which is based on the dialect of Imphal, has not been fully dealt with. It is very probable that a closer examination will show that the apparent gulf between Meithei and the other Kuki-Chin languages is filled up by intermediate dialects. But this much seems certain, that Meithei has preserved some traces of a more ancient stage of phonetical development. It sometimes agrees more closely with Burmese, and even with Tibetan, than with the Kuki-Chin languages proper.

## II. THE KUKI-CHIN LANGUAGES PROPER.

All the other dialects of the group in question are evidently derived from one form of speech, which might be styled the Old Chin language, its home being probably the Chin and Lushai Hills. The dialects derived from this original language can be divided into the following sub-groups:—

1. *Northern Chin*, comprising Thādo (with Jangshēn and several sub-dialects), Suktē, Siyin, Rāltē, and Paitē. Rāltē and Paitē form the link connecting the northern and the central Chin languages.

The usual plural suffixes are *tē* and *ho*, both also occurring in Lushēi.

The plural of the personal pronouns is formed by adding *ho* or *u*; thus, Thādo *kei-ho*, Siyin *kō-mā* (i.e., probably *ka-u-mā*), Rāltē and Paitē *ka-u*, we.

The interrogative pronouns seem to be *koi*, who? and *i* or *bang*, what? Thādo has *koi*, who? and *i*, what? Siyin *ā-kō*, who? *ā-kwi* and *ā-bang*, what? Rāltē *ku*, who? and *i*, what? Paitē *kua*, who? and *bang*, what?

The particle of comparison is *sāng*. There are no instances in the Rāltē and Paitē specimens.

The suffix of the imperative is *o*. Another suffix seems to be *in* or *tān*, the latter consisting of two suffixes *tā* and *in*. I have found this suffix in Thādo, Siyin, and Paitē.

A causative is formed by suffixing *sā* in Thādo and *shak* in Paitē. Rāltē suffixes *tik*. Thādo also forms causatives by adding *pē*, to give, and a causative prefix *ta* occurs in Rāltē and Paitē.

There are apparently many negative particles. Thādo has *lo* and *poi*; Siyin *bo*, *bwē*, *ngōl*, *āul*; Rāltē *o*; and Paitē *lo* and *kei*.

2. *Central Chin*, comprising Zahao (Tashōn), Lushēi (including Ngentē), Lai (including Tlantlang, Lakher, etc.), Banjōgī, and Pānkhū.

There is no suffix of the plural of substantives common to all these dialects. but the plural of the personal pronouns is formed by adding *nī*.



The interrogative pronouns have different forms. Lushēi has *tu*, *khoi*, who? *eng* and *zeng*, what? Zahao, *shi*, who? and *siang*, what? Lai, *a-ho*, *koi*, who? and *zē*, what? Banjōgī, *āo-tsā*, who? and *zei*, what? Pānkhū, *tū*, who? and *i*, what?

The particle of comparison is *nhēk-in* or *nhēk-ā*, with many orthographic varieties.

The suffix of the imperative is *o* in Zahao, Lai, and Banjōgī, and *ro* in Lushēi, Banjōgī, and Pānkhū. Several other suffixes are used in Lai.

The causative is formed by adding *tir*. Banjōgī, however, seems to use *pūi* instead. *Pūi* also occurs in Pānkhū. That dialect also possesses a transitive prefix *mā*; compare Old Kuki.

The negative particle is *lo*.

3. *Old Kuki*, comprising Rāngkhōl, Bētē, Hallām, Langrong, Aimol, Chiru, Kolrēn, Kōm, Chā, Mhār, Anāl, Hiroi-Lamgāng, and Pūrūm. All Old Kuki.

these are mere dialects of one language, which may be called by the customary name of Old Kuki. It is closely related to the Central Chin languages. Chā, in the south, is not sufficiently known, but there seems to be no doubt about its classification. Anāl and Hiroi-Lamgāng are largely influenced by Meithei. The same is the case, though not to the same extent, with Pūrūm.

Kōm, Anāl, and Hiroi-Lamgāng show a closer connection with the Nāgā languages than the other dialects of the Kuki-Chin group.

The original Old Kuki tribe seem to have lived in the Lushai Hills, from whence they were driven out by the Thādos. The Mhārs were apparently left behind, or have subsequently re-immigrated from Manipur, and this dialect has been much influenced by Lushēi. It forms a link between the central group and Old Kuki.

The usual plural suffix is *ngai* or *hai*, probably meaning 'many.' The same suffix is also used in other dialects, such as Ngentē, Banjōgī, and Pānkhū. I have not found it in the Hiroi-Lamgāng specimens.

The plural of the personal pronouns is formed by adding *ni*. Anāl and Hiroi-Lamgāng use *hing* and *in*, and no form occurs in the Mhār specimens.

The particle of comparison is *nhēk-in* or *nhēk-ā* as in the central group. Anāl, Hiroi-Lamgāng, and Pūrūm differ, and there are no instances available for Mhār and Chā.

The past tense is often formed by adding the verb *joi*, to complete, to finish. Pūrūm, and apparently also Hiroi-Lamgāng, use *yau*, which form occurs as *jou* and *yo* in Thādo and Siyin. Compare Khāmti (a Tai language) and Chinese *yau*.

The usual suffix of the imperative is *ro*. Anāl, Hiroi-Lamgāng, and Pūrūm, however, have different forms.

The causative is formed by prefixing *ma*, *man*, or *min* in Hallām, Aimol, Chiru, Kolrēn, and Kōm. Compare the corresponding prefix *mō* in Sopvoma. Other causatives are formed by suffixing *pēk*, to give (Rāngkhōl, Hallām, Pūrūm); *pūi* or *pū*, to assist (Hallām, Kōm); and *tir*, to send, to enable (Langrong and Mhār).

The most characteristic feature of Old Kuki is the negative particle *māk* or *mā*, which also occurs in the forms *māing* and *māüng*. It does not occur in Mhār. Another characteristic negative is *no* in Rāngkhōl, Langrong, Aimol, Pūrūm, and Mhār. The negative *lo* occurs in Mhār; *loi* in Rāngkhōl; and *lai* in Langrong. Compare the negative particle in the central group.

4. *Southern Chin*, comprising Chinmē, Welaung, Chinbōk, Yindu, Chinbōn, Khyang or Shō, Khami, and probably several tribes in Burma, such as Anu, Kun, Pallaing, and Sak or That. Some of Southern Chin.

the tribes known as Taung-tha, that is, 'sons of the hills,' probably belong to this group.

Our information about these dialects is very limited, Khyang and Khami being the only ones which have been satisfactorily dealt with. Both comprise several dialects. Chinmē is said to be a link between Chinbōk and Lai, and the same must be said with regard to a Taung-tha dialect, in which a vocabulary has been published in the Upper Burma Gazetteer.

The chief peculiarity of this group is the gradual approximation to Burmese. Burmese words occur in many of the dialects. Khami has apparently given up the use of pronominal prefixes with verbs, which forms so characteristic a feature of most Kuki-Chin languages. Khyang forms the higher numbers, as in Burmese, by prefixing the multiplier thus, *ng̃ha gip*, five-tens, fifty. Chinbōk and some dialects of Khyang use a negative *prefix*, like Burmese, while the Kuki-Chin languages use a negative *suffix*. The whole sub-group is subdivided into numerous dialects, but our information is as yet not sufficient to make a definite sketch of the Southern Chin languages.

The close connection between all these dialects will appear from an examination of the vocabulary given below. Meithei, Thādo, Lushēi, Lai, Rāngkhōl, Khami, and Khyang have been given as representatives of the different sub-groups. The corresponding forms in Kachin have been added in an eighth column, as we shall have subsequently to consider the relation of that language to our group.

—	Meithei.	Thādo.	Lushēi.	Lai.	Rāngkhōl.	Khami.	Khyang.	Kachin.
One . . .	a-mā . . .	khat . . .	pa-kbat	pō-kat	en-kat	hā-re . . .	$\left\{ \begin{array}{l} māt \\ hā \\ hot \end{array} \right\}$	$\left\{ \begin{array}{l} ngai-mā. \\ ai-mā. \end{array} \right\}$
Two . . .	a-ni . . .	ni . . .	pa-nih	pō-nī	en-nī	nū-je . . .	nhi . . .	$\left\{ \begin{array}{l} ni. \\ n'khong. \end{array} \right\}$
Three . . .	a-hum . . .	thum . . .	pa-thum	pō-thum	en-tum	thun . . .	$\left\{ \begin{array}{l} thum \\ thün \end{array} \right\}$	ma-sum.
Four . . .	ma-ri . . .	li . . .	pa-li . . .	pō-li . . .	mī-li . . .	p-lū . . .	$\left\{ \begin{array}{l} lhi \\ m-lhi \end{array} \right\}$	ma-lī.
Five . . .	ma-ngā . . .	ngā . . .	pa-nga	pō-nga	ri-ngāh	pā(ng)	$\left\{ \begin{array}{l} ng̃ha \\ ng̃ho \end{array} \right\}$	ma-ngā.
Six . . .	ta-rük . . .	gūp . . .	pa-ruk	pō-rük	ga-rük	te-rū . . .	$\left\{ \begin{array}{l} soke \\ hsok \end{array} \right\}$	khür.
Seven . . .	ta-rēt . . .	ra-gi . . .	ya-sa-ri	pō-sē-ri	sā-ri . . .	sē-rū . . .	$\left\{ \begin{array}{l} sho \\ hsi \end{array} \right\}$	sinit.
Eight . . .	ni-pān . . .	gēt . . .	pa-riat	pō-riet	ga-rīt	ta-yā . . .	$\left\{ \begin{array}{l} shet \\ hse \end{array} \right\}$	ma-sat.
Nine . . .	mā-pan . . .	kū . . .	pa-kua	pō-kua	guōk . . .	ta-kā . . .	ko . . .	cha-khū.
Ten . . .	ta-rā . . .	som . . .	shom . . .	pō-ra	shōm . . .	ho . . .	$\left\{ \begin{array}{l} ng̃ha \\ ha \end{array} \right\}$	sī.



	Meithei.	Thado.	Lushai.	Lai.	Rangkhol.	Khami.	Khyang.	Kachin.
Twenty	kul .	som-ni .	shom-nhih .	pō-kul .	shōm-nī .	a-pūm .	{ kul . go . }	khūn.
Fifty .	yāngkhei .	som-ngā .	shom nga .	sām-ngā .	shōm-ri-ŋgāh .	wei-pa .	{ ngha-gip . haukkyit . }	ma-ngā-tsi.
Hundred	chā-mā .	jā-khat .	za .	za-kat .	ra-jā-kāt .	{ ta-yā . chung-wai . }	{ krāt . phyā-hā . }	la-chā.
I .	ai .	kei-ma .	kei-ma .	kē-(ma) .	gē-mā .	kai .	{ kēi . kyē . }	ngai.
We .	ai-khoi .	kei-ho .	kei-ma-ni .	kan-ni .	Gē-nī .	{ kai-hoi . kai-chē . }	kyē-mē .	{ an-thō . i . }
Thou .	nang .	nang(-ma) .	nang(-ma) .	nang(-ma) .	nang(-ma) .	nang .	nang .	nāng.
He .	mā .	a-mā .	{ a-ma . a-ni . }	am-ma .	ā-mā .	hu-ni .	ayā .	{ shi . khi . }
They .	mā-khoi .	a-mā-ho .	an-ma-ni .	an-ni .	{ ā-mā-hai . ā-mā-ni . }	hu-ni-chē .	{ ai-kul . na-hoi . }	shan-thō . khi-nī .
Who?	ka-nā .	koi .	tu-mā .	a-ho-da .	tū-mōh .	ā-mi-mo .	auī .	damā.
What?	ka-ri .	i-ham .	Eng-mā .	zē-da .	i-mōh .	ā-ti-mo .	{ baung . yom . }	gara . makhai-mā .
Back .	{ nangal . ma-ning . }	tūng-tūn .	nhung .	{ nhū . kēng . }	rūōng .	ning-thūn .	{ lhing . ugung . }	sing-māng
Belly	puk .	wai .	pum .	pā .	ping .	tāya .	{ hon . pūk . }	kan.
Ear .	nā .	{ kor . bil . }	beng .	nā .	mi-gū .	kannū .	{ nakku . a-nho . }	nā.
Eye .	mit .	mit .	mit .	myit .	mit .	mi .	mi(k) .	mī.
Foot .	khong .	kēng .	{ phei . kē . }	kē .	kē .	kho .	kho .	lagōng.
Hair .	sam .	sham .	sam .	sam .	sām .	shām .	{ shom . sān . }	karā.
Hand .	khut .	khut .	kut .	kūt .	kūt .	kut .	kut .	latā.
Head .	kok .	lū .	lu .	lū .	lū .	lū .	lū(ki) .	bōng.
Mouth	chil .	{ kam . mū . }	{ ka . kam . }	kā .	mūr .	khā .	kho .	ninggūp.
*Nose .	nā-tol .	{ nāk . nā-kui . }	nhār .	nar .	nār .	natra .	naktē .	nādī.
Tongue	lai .	lai .	lei .	lē .	mē-lē .	pā-lāi .	lei .	singlot.
Tooth .	yā .	hā .	{ ha . ngho . }	ha .	hā .	ho .	hā .	wā.

—	Meithei.	Thādo.	Lushēi.	Lai.	Rāngkhōl.	Khami.	Khyang.	Kachin.
House	yum, in	in . .	in . .	inn . .	in . .	{ im . . in . . }	{ im . . in . . }	n'tā.
Mother	{ mi . . ni-pā . . }	{ mi . . pasal . . }	{ mi . . mi-pā . . }	{ mī . . mī-pā . . }	{ mī-rim . . bā-shāl . . }	nūm-chū . .	khrong . .	{ wa . . lāshā . . }
Woman	nu-pi	nū-mai . .	nu-pui ( <i>wife</i> )	mī-nū . .	nū-pāng . .	nūmpūi . .	{ ma-tho . . na-tho . . }	nūmahā.
Father	ma-pā . .	pā . .	pā . .	pa . .	pā . .	po . .	po . .	wā.
Mother	ma-mā . .	uū . .	nū . .	nū . .	nū . .	neh . .	nū . .	nū.
Elder Brother	yāmā . .	ū . .	ū . .	ū . .	ū-pā . .	yā . .	atā . .	phū.
Younger Brother.	ma-nāo . .	nāū . .	nao . .	nao . .	shang-pā . .	nā . .	no . .	nau.
Sister . .	{ ma-chem . . ma-chal . . }	{ ū-nū . . nāū-nū . . }	{ u-nū . . nao-nū . . }	{ ū-nū . . nao-nū . . }	sāng-nū . .	{ sīsa . . tāi-cho . . }	{ asi . . bē . . }	{ na . . nau . . }
Child . .	ma-chā . .	chā . .	fā . .	fa . .	nai . .	dungdi . .	cho . .	{ sha . . māng . . }
Son . .	ma-chā-ni-pā	chā-pā . .	fa-pā . .	fa-pa . .	nai-pā . .	cho-po . .	cho . .	lāshā-māng.
Daughter	ma-chā-nu-pl	chā-nū . .	fa-nū . .	fa-nū . .	nai-nū . .	nūmpūi cho . .	mathā cho . .	nūmahā-māng.
Bird . .	u-chek . .	wa-chā . .	sa-vā . .	a-vār . .	ār . .	ta-wa . .	{ payo . . ha . . }	wū.
Cat . .	hau-dong . .	meng-chā . .	zāh-tē . .	sī-zā . .	mēng . .	min-yang . .	min . .	{ mīau . . ning-yan . . }
Cock . .	yēl lā-bā . .	ā-chal . .	ār-pa . .	arr-lhi . .	ār-kong . .	ā-lū . .	a-lhni . .	u-la.
Cow . .	{ sal . . san-bi . . }	{ sīrhāt . . bong . . }	se-bāng . .	zā-pi . .	serhāt . .	shirā . .	{ shōil . . hsā-nū . . }	kīnsū.
Dog . .	hūi . .	ūi . .	ui . .	ūi-sō . .	ūi . .	ūi . .	ūi . .	gui.
Goat . .	ha-meng . .	kēl . .	kēl . .	mē-hē . .	gēl . .	mehe . .	mi . .	bainam.
Horse . .	sagol . .	{ sakor . . sakol . . }	sakor . .	rang . .	sakor . .	kangā . .	shē . .	gūmrāng.
Pig . .	ok . .	wok . .	vok . .	vok . .	vōk . .	ok . .	wok . .	wā.
Husk . .	wāi . .	...	fa-vai . .	fa-vai . .	shā-vai . .	...	wukō . .	mān-pūng-khā.
Fire . .	mai . .	mei . .	mei . .	mē . .	mē . .	mai . .	mbēi . .	wan.
Gold . .	sanā . .	sanā . .	rang-ka-chak . .	shwī . .	rang-ka-jak . .	mūkū . .	hā . .	jā.
Iron . .	yot . .	thi . .	thir . .	tirh . .	tir . .	sing . .	thi . .	m'phrī.
Sun . .	nu-mit	{ nī . . nī-sā . . }	nī . .	nī . .	{ nī-sā . . nī-sā . . }	ka-ni . .	kha-ni . .	jān.

—	Meithei.	Thado.	Lushēi.	Lai.	Rāngkhōl.	Khami.	Khyang.	Kachin.
Moon .	thā .	{ tla lha }	thla .	kla-pa .	tā .	lho .	khlo .	sītā.
Water .	ising .	tūi .	tui .	ti .	dūi .	tūi .	tūi .	n'chin.
God .	lai .	{ pā-thēn . thi-lhā . }	pa-thian .	kō-xin .	pātīn .	tummui .	lhī .	phrā.
Name .	ming .	min .	mhing .	min .	er-ming .	min .	ming .	ming.
Village .	khul .	{ khūā . kho . }	{ khua . khā . }	kwa .	kū .	pre .	khoa .	marēng.
Year .	{ kum (season) ohahi }	kūm .	kum .	kūm .	kūm .	...	{ kum kun }	ning.
Far .	lappā .	gam-lā .	lha .	a-lhāt .	āl-lāh .	lo .	lho .	sān.
Near .	a-nak-pa .	a-nai .	nhai .	a-nai .	ā-nai .	kesā .	{ sen . āocha }	{ nī . mason. }
Good .	pha-ba .	fa .	tha .	a-ta .	ā-sā .	hoi-nā .	phoi .	gajā.
Bad .	pha-ta-ba .	a-fa-lo .	tha-lo .	a-ta-lo .	shā-māk .	hoi-ē-nā .	phoi-ā .	n'gajā.
High .	wāng-ba .	sāng .	shāng .	a-shan .	ā-shē .	āchāng .	ā-ling .	chā.
Lost .	māng-ba .	mang .	mang (to become ex- tinct).	klē .	mang .	tā-mā .	krok .	ma (to be finished).
Ask .	hang-ba .	dong .	zāt .	{ hau hal }	(Hallām, ra-kēl)	ding .	hi .	san.
Beat .	yae-ba .	vo .	vēl .	vēl .	{ vo jēm }	phākā .	mal .	dūp.
Come .	lāk-pa .	hong .	hāng .	hūn .	hōng .	ya .	lo .	sā.
Die .	sī-ba .	thi .	thi .	thī .	tī .	dēi .	du .	sī.
Drink .	thak-pa .	don .	in .	dīng .	...	nī .	ōk .	lū.
Eat .	chā-ba .	nē .	ei .	ē .	{ nēk fāk }	chā .	ei .	shā.
Enter .	chang-ba .	lhūt .	lūt .	lūt .	lū .	...	wāng .	shāng.
Give .	pi-ba .	pē .	pē(k) .	pē(k) .	pē(k) .	pe .	pek .	yā.
Go .	chat-pa .	{ che ohi }	kal .	kal .	{ (Hallām, sē) fē . }	takko .	{ ohet kai }	{ sē. sā. }
Kill .	hāt-pa .	that .	that .	thāt .	tāt .	...	tūk .	sat.
Kiss .	chup-pa .	chop .	fāp .	nūm .	(Hallām, tum).	pā-nāh .	nhom .	{ chup. pūp. }
Run .	chel-ba .	lhai .	tlān .	klīk .	(Hallām, tān).	lai .	chon .	lagat.
Say .	hāe-ba .	{ ti sai }	{ ti shoi }	{ thī sān }	tē .	thue .	hau .	sū.



—	Meithei.	Thādo.	Lushēi.	Lai.	Rāngkhōl.	Khami.	Khyang.	Kachin.
See . .	ū-ba .	mū(k) .	mhu .	mū .	mū .	nhū .	mhū .	mū.
Sit . .	pham-ba .	to .	thūt .	{ thūt . tūm . }	toi .	tē .	kho .	ḍūng.
Stand .	lep-pa .	ding .	ding .	dīr .	(Hallām, in-ding).	angthao .	yā .	chāp.
Take .	lao-ba .	lo .	lāk .	lāk .	lā .	lā .	lo .	lā.

The preceding list shows the close connection between all these languages, including Kachin. Thus, the numerals for two, three, four, and five are practically identical in all. It will be seen that Meithei has more points of agreement with Kachin than the other languages. Thus Meithei *a-mā*,

#### Discussion of the vocabulary.

#### Connection of Meithei with Kachin.

one, corresponds to Kachin *ai-mā* and *ngai-mā*; Meithei *ai*, I, to Kachin *ngai*; the Meithei male suffix *lā-bā* in *yēl lā-bā*, cock, to Kachin *la* in *u-la*, cock; Meithei *hūi*, dog, to Kachin *gui* (compare Burmese *khwē*); Meithei *sī* = Kachin *sī*, to die, and so many others. The plural suffix in Meithei *ai-khoi*, we, corresponds to the plural suffix *khai* in Burmese Kachin. The suffix *ni* which forms the plural of personal pronouns in many Kuki-Chin languages seems to be identical with the plural suffix *ni* in Kachin, while the usual plural suffix *te* in Lushēi, Northern Chin, etc., may be compared with Kachin *thē*. The personal and possessive pronouns of the second person are *nang*, thou, and *na*, thy, in Kachin, as in the Kuki-Chin group. Both use generic prefixes with numerals, and no suffixes like Burmese. The usual verbal suffix *ai* in Kachin corresponds to *ē* in Kuki-Chin, and the infinitive suffix *na* is common to both.

The close connection between Kachin and the Kuki-Chin languages, especially Meithei, cannot be doubted, and Meithei must be considered as the link between the two groups.

The comparative vocabulary also shows that Meithei, in some instances, agrees, with the southernmost dialects, as against the rest. Compare Meithei *yum*, house; Khyang and Khami *im*: Meithei *pha*, good; Khyang *phoi*: Meithei *hāe*, say; Khyang *hau*, etc. Meithei and Khyang both form the higher numbers by prefixing the multiplier, while the other Kuki-Chin languages form numerals like the Lushēi *shom-nga*, tens-five, fifty. Meithei and Khyang seem to have preserved the same genitive suffix, Meithei *ki*, Khyang *kheo*, etc. It is probable that, in such cases, old forms have been preserved in these languages. The points of resemblance are not, however, so important that Meithei can be classed as belonging to the southern group; it must be considered as an independent member of the group, differing from the rest in many essential points.

These differences are found both in vocabulary and grammar. Sometimes, however, they are only apparent. Take, for instance, the personal pronoun of the third person, Meithei *mā*, Thādo, Lushēi, Lai, Rāngkhōl *ā-mā*, Lushēi also *a-ni*, Khami *hu-ni*, Khyang *ayā*. It will be seen that many of these forms are compounds containing different pronominal stems, such as *a*, *ma*, *ni*, etc. All these stems are probably demonstrative pronouns. Meithei *mā*, he, is the same as *mā* in *ā-mā*. *A* and *ma* are both used in Meithei,

On the other hand, the disappearance of prefixes such as *ka* is easily accounted for as follows :—

The vowels of prefixes seem in many Kuki-Chin languages to be very faintly pronounced. They are frequently changed so as to agree with the vowel of the following syllable, and are not infrequently dropped altogether. Thus, we find in Hiroi-Lamgāng *ka-chēn-a*, run; *ki-di-yā*, die; *kū-dūi*, rejoice; *ka-lā* and *klā*, far. The form *klā* represents a state of phonetic development corresponding to that prevailing in Tibetan, when that language was reduced into writing. The next step, which has been taken by modern Tibetan, is to drop the prefix altogether. In many cases the following consonant became aspirated as a compensation for the lost prefix. Compare Hiroi-Lamgāng *klā*; Lushēi *lhā*, far; Hiroi-Lamgāng *sen-klo*, Lushēi *chhiāh-lhāh*, servant; Rāngkhōl *ir-ming*, Lushēi *mhing*, name, etc. In this way the dropping of prefixes in most Kuki-Chin languages can be accounted for. The whole question has been dealt with by Professor Conrady in his work *Eine Indochinesische Causativ-Denominativ-Bildung*, quoted above.

I now proceed to discuss some of the chief peculiarities of the Kuki-Chin group, and more especially of the Kuki-Chin languages proper.

The Kuki-Chin languages, and originally all Tibeto-Burman languages, evince a strong tendency to avoid abstract terms. Their words are usually the expressions of individual conceptions, and not of abstract ideas. Many dialects, for instance, seem to avoid the general word for 'man,' and generally use their own tribal name instead. Thus, we find *sing-phō*, man, in Sing-phō; *kha-mi* in Khami, and so in others.

This tendency towards individual conception of all objects makes it very difficult to compare the vocabularies of different dialects, it being, in many cases, uncertain whether the idea is exactly the same in the various forms of speech. The great number of different terms for closely-related ideas in the Kuki-Chin languages will appear from a few instances. Thus, in Lushēi we find the following words for 'ant':—*fang-mhīr*, *dār-chong-tual-a*, *mong-er*, *naochā-thing-bām*, *chhim-tai-vang*, *thui-op*, *khuang-ruang*, *rai-sheh tai-vāng* and *táh-ēk*, all probably denoting various kinds of ants. 'Basket' is translated *bām*, *ēm*, *ben-von*, *dā-ron*, *ēm-pai*, *fong*, *rhai*, *kho*, *paiper*, *pip*, *thūl*, *reng-pui*, *reng-tē*, *tui-choi-káng*, *vān-lai-fong*, *ba-bun-kho*, *bām-rāng*, *dān-rhai*, *pai-káng*, and *tlām-ēm*. There are different words for the different kinds of deer: thus, Lushēi *sa-khi*, a barking deer; *sa-zuk*, a sambhar, etc., but no general word for deer. Even words such as brother and sister are usually wanting. Thus, Lushēi *u-nu*, elder sister; *nao-nu*, younger sister; *chhang-bung*, the sister next to one's self in age; *far-nu*, a man's sister; *lai-sán-nu*, a woman's sister; *pian-pui*, own sister, etc., but no word for 'sister' generally. There are different words for the various modes of coming or going, but no proper words denoting the pure act of coming or going, and so forth.

It is a necessary consequence of this tendency towards specialisation that the Kuki-Chin languages are rich in apparent synonyms, but its effect can also be traced in many other characteristic features.

The words denoting relationship and parts of the body are the result of an abstraction. A father in the abstract, who is not the father of any individual person, is an idea which requires a certain amount

Nouns of relationship, etc.



of reflection; and such words are, accordingly, never used alone in the Kuki-Chin languages, but are always preceded by a possessive pronoun. A father cannot be imagined except as somebody's father, and a hand cannot be thought of except as belonging to someone. Thus, *Thādo kā pā*, my father; *nā nū*, thy mother; *ā khūt*, his hand. *Pā*, *nū*, and *khūt* are never used by themselves. In this way the idea is again specialised. The possessive pronoun is, of course, unnecessary when the noun is defined by means of a genitive. Thus, *Lushēi ā-pā kē* (not *ā-kē*), his father's foot. But even in such cases we find that the tendency towards specialisation has caused a possessive pronoun to be added to the governing noun. In this way we find combinations such as *kā-nū ā-khut*, my mother's her-hand, with which we may compare the German idiom *dem Vater sein Haus*, to the father his house, the house of the father.

The possessive pronoun of the third person occurs, of course, much more frequently than those of the first and second persons; and it can easily develop into becoming a real genitive prefix. Thus, the Norwegian word *sin*, his, is dialectically used as a genitive suffix, not only after words in the third person, but even after the personal pronoun of the first person. For instance we find not only *far sin*, the father his, the father's, but even *min sin*, my his, my. The same development may be observed in some Kuki-Chin languages. We find in Rāng-khōl *gē-mā ā-nāi*, my his-daughter, instead of *gē-mā gē-nāi*, my my-daughter, my daughter. The prefix *ā* may, next, be easily considered as an integral portion of the word, and in this way we must certainly account for many of the cases where words in the Kuki-Chin languages begin with *ā*. This prefix *ā* is often found in words where also Burmese would use a prefix *a*, and it is probable that the prefixes have been confounded in the Kuki-Chin languages. The question of the origin of the Burmese *a* is, however, still an open one, but the origin of the Kuki-Chin prefix *ā* from the possessive pronoun seems to be proved by the corresponding use of the possessive pronoun *ma* in Meithei; thus, *ma-khong*, his-foot; *ma-pham*, place; *ma-ning*, back; *ma-tam*, time; *ma-tik*, worthy, etc. Anāl, an Old Kuki dialect which has been largely influenced by Meithei, seems to use both prefixes in exactly the same way; thus, *ma-rūp ma-pāng*, (my) friends (and) companions; *a-mī-nai*, a slave, etc. The prefix *ma* in Meithei seems to be identical with *mi*, which is often prefixed to nouns relating to parts of the human body in Ēmpēo; thus, *mi-pā*, hand.<sup>1</sup>

It is a well-known fact that the Tibeto-Burman languages have not developed a proper verb. The words which perform the functions of verbs are, in other cases, used as nouns, and may, for all practical purposes, be considered as verbal nouns denoting an action. The so-called verbs are therefore also inflected like nouns. The various tenses are formed by adding postpositions, or are compounds, the last part of which has the meaning of finishing, beginning, etc. This substantival character of the verbs is very apparent in the Kuki-Chin languages.

The mere root, that is the theme of the verbal noun, is commonly used to denote present and past times; the future is usually formed by adding a postposition, which often also occurs after ordinary nouns with the meaning 'for,' 'in order to.' The verbal noun is combined with the ordinary case suffixes in order to form adverbial clauses. A postposition *ā*, which is usually added to nouns in the locative case, forms different kinds of

<sup>1</sup> It must be borne in mind that the possessive pronoun of the third person is originally a demonstrative pronoun, and that the demonstrative pronouns in Tibeto-Burman languages to a great extent also occur as verbs substantive. The prefix *a* can therefore also be considered as a relative participle of the verb substantive.



participles, *e.g.*, Lushēi *shoi-ā*, saying, *lit.* in the act of saying. The verbal noun is often used as a genitive, governed by another noun. Thus, Aimol *a-thi-nū*, his dying (-of) back, *i.e.*, after he had died, compare the suffix *nūi* which forms conjunctive participles in Bârâ. The root alone is used as a relative participle; thus, Thâdo *yām-ching-mi*, sheep-tending-man, *i.e.*, a shepherd; Zahao *a-um-lai-a*, his-being-time-at, *i.e.*, when he was. This relative participle is, practically, a verbal noun in the genitive governed by the qualified noun. Sometimes even the plural suffixes are added to the verbs; thus, Lushēi *puan ka-mhu-te*, cloth I-saw-plural-suffix, the clothes I saw; Rāngkhōl *tū-tē ā-ōm-mā-hai*, any-one is-not-plural-suffix, no people are there, etc.

Verbs are treated like nouns.

The verbs in the Kuki-Chin languages are, also in other respects, subject to the same general rules as ordinary nouns.

The verbs are, as a rule, never conceived in the abstract, but are always put in relation to some noun as their subject. This is effected in the same

The subject a possessive pronoun.

way as with ordinary nouns, by prefixing the possessive pro-

nouns, so that the expression 'my going' is used instead of 'I go.' Thus Lushēi *kei-mā ka-nī*, my my-being, I am; *nang-mā i-nī*, thy thy-being, thou art; *a-mā a-nī*, his his-being, he is. This peculiarity is very characteristic of the true Kuki-Chin languages. It is unknown in Meithei and a few dialects which have been much influenced by that language, such as Anāl, Hiroi-Lamgang, and Pūrūm, and it seems also not to be used in Khami. There are, however, in these dialects also some traces of the same peculiarity, and it seems probable that it has once prevailed over a wider area than it does at the present time.

Mr. Houghton states that the possessive pronouns are used in the same way in Gyā-rang and some of the Circassian languages, and we also find

Analogies in other languages.

analogous facts in some Nāgā dialects. Thus, the possessive

pronouns are used to denote the subject in Namsangiā Nāgā before the potential form of the verb; for instance, *i-tā-thienang*, my-able-being-putting, I can put.

We have seen that the possessive pronoun may be omitted before ordinary nouns

Loose use of the possessive pronoun when used as a subject.

when qualified by means of a prefixed genitive. The same is the case with regard to verbs, when the subject is otherwise indicated.

We also find that the possessive pronoun of the third person is occasionally substi-

The pronominal prefix *a* with verbs.

tuted for those of the first and second persons, exactly as in

the case of nouns. Thus, Rāngkhōl *nāng ā-ōm-tā*, thou wast, *lit.* thy his-being-finishing; *gē tinā ā-fē-tā*, I have gone, *lit.* my formerly his-going-finishing. This use of the possessive pronoun *ā* in all persons is especially frequent in Anāl, and this dialect has, consequently, given up the regular use of the possessive pronouns before verbs.

A prefix *ā* is generally used before adjectives in the Kuki-Chin languages, and there

Adjectives are formally verbs.

can be no doubt that it is originally, in most cases, the possessive pronoun of the third person. The adjectives are

formally verbs, and may, like other verbs, be used to indicate the predicate, or like relative participles, to qualify a noun. There is, for instance, no formal difference between Kolrēn *a-lāk*, far, and *a-om*, being, in *a-mā ram-ā a-om mi khat*, that country-in being man one. The prefix *a* is exactly the same in both cases. A noun qualified by an adjective can only be in the third person, and the adjective is, accordingly, in such cases always preceded by the possessive pronoun of the third person.

On the other hand, when adjectives perform the functions of real verbs they are usually preceded by the possessive pronouns indicating the person of the subject. Thus, Lushēi *kei-mā ka-shāng-loh*, my my-tall-being-not, I am not tall; Siyin *nang sāng kē-mā Ka-tha-tak-zau-hi*, thee than I I-strong-more-am, I am stronger than thou.

We have thus seen how the tendency to specialise and individualise has caused the use of pronominal prefixes before nouns, verbs, and adjectives.

Generic prefixes with numerals.

The same tendency may also be adduced to explain the use of generic prefixes with numerals. The numerals are, in this way, restricted in their sphere so as to apply to some special kind of objects. The generic prefixes are, however, not peculiar to the Kuki-Chin languages, and we need not here enter into the question about their use. Suffice it to note that these generic particles are prefixes as in Bodo, Mikir, Ēmpēo, etc., and not suffixes as in Burmese. In Lai the noun itself, or some part of it, is sometimes used as a generic prefix; thus *rang rang-kat*, horse horse-one, one horse; *sī-zá zá-kat*, one cat. But in most cases these prefixes have apparently now lost their proper meaning. The materials collected for the Linguistic Survey are not, however, sufficient for deciding whether generic prefixes are used in all Kuki-Chin dialects.

The negative verb is, with very few exceptions, formed by suffixing a negative particle. In Chinbōk and some dialects of Khyang we find a negative prefix as in Burmese.

Negative verbs.

The most usual negative particles have already been mentioned, and need not be repeated here. The negative *lo*, which is used in Thādo, Paitē, Lushēi, Zabao, Lai, Banjōgi, Pānkhū, and Mhār, is identical with the *loi* of Meithei and Rāngkhōi, and the *lai* of Langrong. It seems to correspond to the Burmese verb *lo*, to need, to want, to be destitute of. The initial *l* is perhaps derived from the negative prefix *n*, and the final *o* or *ai* a verb substantive. The negative *māk* in the Old Kuki dialects may, in the same way, correspond to Lushēi *māk*, to give up. It is, however, more probable that *māk* is a compound, consisting of the negative prefix *ma* and a verb substantive. Compare Balti *uk* in *zir-uk*, I say; *argos-uk*, it is necessary, etc. On the whole it may safely be assumed that the negative suffixes in the Kuki-Chin languages contain a negative prefix which is not, however, prefixed to the principal verb but to the old copula which is added as an assertive suffix. The negative verb would, accordingly, be a compound. The negative particle is usually inserted between the root and the tense suffixes, a fact which well agrees with the supposition of its being a verb forming a compound.

The negative particle *ni* in Pūrūm is sometimes used as a verb, meaning 'is wanting,' 'is not'; thus, *lai-mā ni-yau-wē*, a-little is-not-there, it is not enough. *Ka-thā-ka-mā*, good-not, bad, in Hiroi-Lamgāng, where the prefix *ka* is added to the negative *mā*, seems also to point to the conclusion that the negative verb is a compound.

We may, finally, note that there is sometimes a reduplication of the principal verb before the negative; thus Kolrēn *na-pē-pēk-mao-yai*, did not give. Similarly, in Mikir, where the negative particle is *ē*, the first consonant of the principal verb is invariably repeated before it. In Khyang, as in Burmese, the ordinary tense suffixes are often dispensed with in the negative form. There does not seem to be anything corresponding in other Kuki-Chin languages.

Reduplication of principal verb before negative.



## MANIPURĪ OR MEITHEI.

Meithei, the chief language of Manipur, differs from the other Kuki-Chin languages in so many points that it must be classed as a separate sub-group. It has been returned as the language of 240,637 individuals. It has largely influenced the dialects of other tribes spoken in the Manipur State. The short vocabularies in Andro, Sengmai, and Chairel which have been subjoined, will illustrate this fact.

The valley of Manipur is inhabited by a people who call themselves Meithei. The Bengalis call them Moglai, the Thādos Mei-lei, and the Assamese Mēklē, or Mēkhalī. The name Meithei is generally written Maiṭtai in Assam. The people are known to the Burmese as Pōnnās, that is Brahmins, and Kathēs, the latter name comprising the low caste Manipuris.

According to their own traditions, the Mayarāng tribe has come from the South, the Khūmals from the East, and the Meitheis proper and the Luyāngs from the North-West. The surrounding hill tribes assert that they are the progenitors of the Manipurī race. McCulloch mentions the curious facts, that one of their ceremonies, denominated Phumban-ka-bā, or 'ascending of the throne,' is performed in Naga dress, and that the original residence of the Meithei chiefs is made in the Naga fashion. It is, he says, still kept up though the chief does not reside in it any more. The following account of the Manipuris is reprinted from Mr. Gait's Assamese Census Report :—

'The true Manipuris, who now claim to be Kshattriyas, are divided into four tribes,—Khūmal, Luyāng, Ningthaujā (Meithei), and Mayarāng.<sup>1</sup> Each tribe contains numerous exogamous *phoids* or family groups, the names of which are generally indicative of the occupation of the founder, or some nickname which was applied to him. The earliest mention of the Manipuris is contained in the chronicles of the Pong Shāns, in which it is said that Samlong, a brother of the Pong king, descended into the valley about 777 A.D. on his return from Tipperah, but found the Manipuris so poor that he exacted little or no tribute from them. Their history for the next 1,000 years appears to have been sufficiently uneventful. Their power and prosperity steadily increased up to the middle of the eighteenth century, when we find the Raja invading Burmese territory. He was, however, eventually defeated, and shortly afterwards the Burmese turned the tables on him and invaded Manipur. The history of the subsequent years is one of constant internal feuds, due to disputes about the succession, which usually ended in Burmese intervention. On the conclusion of the Burmese war, the independence of the State was declared, and since that time Manipur has been under the protection of the British Government.

'The Manipuris are strict Hindus of the Vaishnava sect. They eat fish, but will not touch flesh, and profess to be very particular in their social and religious observances, and especially in adorning their foreheads with the *tilak* . . . . Their chief festivals are the Rāsh and Gosthabihār, when they commemorate Krishna's sports with the milkmaids and the time he passed amongst the cowherds. About the middle of the eighteenth century, the Brāhmans professed to have discovered that the Raja and his subjects were descended from Arjun, the hero of the Mahābhārata, by a Nāgā woman, and that they were consequently Kshattriyas of the Lunar race. On this, the ruling prince, Gharib Nawāz, embraced Hinduism, and after a great ceremony of purification, was invested with the sacred thread. Many of his subjects apostasised with him, and they, as well as all later converts, were also allowed to describe themselves as Kshattriyas. They have their own Brāhmans, who are said to be the descendants of the Brāhmans who originally immigrated, by Manipuri women.

'There are some Sūdra Manipuris, who, it is supposed, are the descendants of immigrants who married Manipuri wives. There is also a degraded class called Kālācheiya or Bishnupuri, which consists of the descendants of Doms and other Bengalis of low caste. Their occupation was originally that of supplying grass for the royal stables. They speak a language, which is different from that of the true Manipuris, and is in fact closely allied to vulgar Bengali.

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<sup>1</sup> I am indebted to Mr. T. C. Hodson for several valuable notes about the various tribes in Manipur. He writes, 'Meithei seems to me to be the name of the confederacy of the Angams, Kumals, Luangs, Ningthajas, N'oirangs, Chengleis, and Khabanambas. There are even now seven *saleis* or clans, of which the chief is the Ningthaja or Royal clan. My investigations lead me to believe that there were originally at least ten, perhaps more. These *saleis* are theoretically exogamous, and of course their minor divisions are exogamous also.'



‘Although the Manipuris now call themselves Hindus, they still retain much of their old animistic worship, and McCulloch says that they have “above three hundred deities who are still propitiated by sacrifices of things abhorrent to real Hindus.” The Manipuris are addicted to snake worship, and every man has hanging in his house a small basket, which is supposed to contain his house-hold deity. The priests and priestesses, who perform these ceremonies, are called *Maibas* and *Maibis*. They practise exorcism in a way similar to that which has already been described in connection with other tribes. Any one who claims to have had a call may become a *Maiba*.

‘The Manipuri Musalmans are said to be the descendants of persons who took Musalman wives before Hinduism became the State religion. They are supposed to have been more numerous before the Burmese invasions. [According to Mr. Hodson, they claim to be descended from Muhammadan prisoners taken by the Manipuris in their raids on Cachar, and they are, from time to time, reinforced by immigrants from Cachar.]

‘Wives are purchased; they are really the slaves of their husbands, and are occasionally sold by them when in debt. Chastity before marriage is not insisted on. Widow re-marriage is permitted, and so also divorce; but if a man puts away his wife without a fault, she has theoretically a right to take all his property, except his drinking pot and the cloth round his loins.’

During the Burmese invasions and the internal troubles which preceded the advent of the British, many Manipuris settled in Cachar and Sylhet. They are found in the south of the Cachar Plains, and many of them are also settled in Hill Tipperah where the language is also called *Mēkhalī*. In Dacca they call themselves *Mai-tai* or *Mi-tāi*, and there are also a few immigrants from Manipur in Mymensingh and in Sibsagar.

The numbers of speakers are returned as follows:—

Manipur State	.	.	.	.	.	.	.	.	.	.	150,000
Cachar Plains	.	.	.	.	.	.	.	.	.	.	42,077
Sylhet	.	.	.	.	.	.	.	.	.	.	30,000
Hill Tipperah	.	.	.	.	.	.	.	.	.	.	18,000
Dacca	.	.	.	.	.	.	.	.	.	.	250
Mymensingh	.	.	.	.	.	.	.	.	.	.	200
Sibsagar	.	.	.	.	.	.	.	.	.	.	110
TOTAL										.	240,637

Manipurī is, to some extent, a literary language. Mr. Damant gives the following account of the literature:—

‘The most important MS. is called the “*Tākhelgnamba*,” and contains an account of the wars between *Pamhaiba*, *alias* *Garib-Namaz*, [*Gharib-nawāz*] king of Manipur and the *Rājā* of Tiparah. The copy in my possession contains 45 leaves written on both sides. The next in importance is the “*Samsokgnamba*,” which is a history of the war between *Charairongbā* and his son *Pamhaiba* of Manipur and the kings of Burma and *Sumjok*. It contains 36 leaves. The “*Lānglol*,” a short MS. of ten leaves only, is a treatise on morals, intermixed with proverbs and maxims, and would probably be interesting as throwing light on the customs of the Manipuris before their conversion to Hinduism. The only other MSS. of which I have been able to obtain information, are the “*Meiyāng-gnamba*,” an account of the wars between Manipur and *Kachār*, and the “*Salkan*,” a treatise on cattle and the respect to be shown them. The above seem to comprise the whole literature of Manipur; but it is just possible that further search may reveal one or two other works.<sup>1</sup> The MSS. are all written on a coarse, but very durable, kind of paper, with pens made of bamboo; paper blackened with charcoal on which they write with a soapstone pencil is also used. The character has now been almost entirely superseded by Bengali, and indeed but few of the Manipuris can read it. A national chronicle is, however, still kept in the old character by the guild of priests, “*maibeas*” as they are called, in which every event of importance occurring in the country is regularly recorded.’

Mr. Damant is of opinion that the old Manipurī alphabet was introduced from Bengal in the reign of *Charairongbā*, who flourished about 1700 A.D. There are no traces of the existence of writing in Manipur before that time. According to Mr. Hodson, local tradition declares that the art of writing was acquired from the Chinese, who came to Manipur about 1540 A.D. I reproduce, after Mr. Damant, a table showing the signs occurring in the old alphabet.

<sup>1</sup> Mr. T. C. Hodson mentions the *Ning-thau-vol*, or history of the kings of Manipur, in which the first touch of history is dated 1432; the epic of *Khamba*; *Numit-kappa*, the tale of the man who shot the Sun, and several other ballads.

ka	kha	ga	gha	nga
cha	chha	ja	jha	ña
ña	tha	d̥a	d̪ha	na
ta	tha	da	dha	na
pa	pha	ba	bha	m̥a
a	ya	ra	la	wa or u
sa	sa	sha	ha	ksha
k̄a	k̄i	k̄i	k̄e	k̄u
k̄u	k̄oi	k̄ai	k̄au	k̄ao
kang	ko	k̄āng	k̄ing	k̄ing
keng	kung	k̄ūng	kong	kang

ilpā.

ōlpā

ū-pā

aurāipā

ae

wā



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I am indebted to the Rev. William Pettigrew for a translation of the parable of the odigal Son in Manipurī. This translation has been transliterated into the ancient character by Pandit Sārang Ōjhā, and both texts are printed below. It will be seen that there is a slight difference between the two, Sārang Ōjhā often marking a vowel as long where Mr. Pettigrew gives the short sound. I have in the transliterated text chiefly followed Mr. Pettigrew. Additions made by Sārang Ōjhā are given within brackets. As far as I have been able to do so I have corrected the inconsistencies of the original. The

third specimen comes from Hill Tipperah; and is of comparatively small value. The second one, which has been prepared by Babu Bisharup Singh, has been taken down in Manipur, and is an excellent specimen. The list of standard words and phrases is also due to Babu Bisharup Singh, but I have added a few forms from two other lists, one from Dacca, and one from Hill Tipperah. All these texts, as also two other translations of the parable, exhibit essentially the same language. The remarks on Manipuri grammar which follow are almost entirely based on the specimens. Mr. Primrose's Manual is too short for getting a clear idea of this form of speech, and it is desirable that some one should undertake to give a fuller description of the language. Mr. Damant states that the old manuscripts are unintelligible to most Manipuris. They are apparently written in verses, but the short specimen printed by Mr. Damant is not sufficient for a comparison. It contains the forms of the future and the imperative usual in modern Manipuri, and the relative participle is formed in the same way. Many of the words are the same as in the modern language. But I have not been able to analyse the text properly, and an annotated edition of a greater part of some old manuscript, if possible with an interlinear translation, would certainly be a most useful undertaking.

**Pronunciation.**—*K*, *t*, *p*, and *ch* are, in the old manuscripts, generally written instead of *g*, *d*, *b*, and *j*, respectively, and the same is also often the case in modern writing. There are also in other respects several inconsistencies, and it is often very difficult to see which pronunciation is meant. Thus we very often find long and short vowels used promiscuously. Final vowels of monosyllabic words are probably long; thus, *mā*, man; *mā*, he; *pā*, father. But a long vowel is apparently shortened in most cases where a new syllable is added. Thus, *mā*, he, but *ma-khoi*, they; *yāmā*, elder brother, but *ma-yāma-dā*, his-elder-brother-to; *a-mā*, one, but *a-ma-nā*, one by. There are, however, many exceptions to this rule, especially in the two first specimens. And in the short text from an old manuscript printed by Mr. Damant there is no trace of such a change. A short *a* is apparently often written to denote the indistinct vowel sound between concurring consonants. Thus we find *pi-da-rē*, gave not; *woi-d-rē*, am not, etc., where *da* or *d* is the negative particle. *U* is apparently also used in the same way, for we find the same suffix written *dunā*, *donā*, and *tnā*, *d* and *t* being interchangeable. Thus, *hāi-du-nā* and *hāi-da-nā*, saying; *khai-t-nā*, dividing. The last form, *khai-t-nā*, has been taken from a translation of the parable of the Prodigal Son which has not been printed. This vowel sound seems to be dropped before another vowel. Thus we find *sāora-dunā*, getting angry; but *tau-rē*, did, where *rē* apparently is *ra* + the suffix *ē*. The vowel *u* is perhaps, in some words at least, pronounced as *ü*. We may infer this from the form *yim* occurring as a doublet of *yum*, a house.

The writing of the diphthongs is more consistent, but there is also here some uncertainty. Thus, we find the word for 'tongue' written *lai* and *lei*. The first component, *a* or *e*, is stated to be short. Where the *a* is long, we find this diphthong written *āi*; thus, *hāi*, say. The last component of *ai* is often written as *e* in the old manuscripts, and the sound is probably more open than *i*, like the last portion of the sound of the *i* in English 'high.' The same remark holds good with regard to *oi*, which often occurs as *oe*. Initial *oi* is interchangeable with *woi*; thus, *oi* and *woi*, to be. The latter form is probably the correct one, there being no proper sign for *w*, that for *u* being used to supply its place.



The consonants *b* and *p*; *d* and *t*; *g* and *k*; *r* and *l* seem to be interchangeable in such a way that the soft consonants are used after a vowel, the hard ones after a consonant, *r* being considered as the soft doublet of *l*. After *m*, *n*, and *ng*, we usually find *ō*, *a*, and *g*, but *l* and not *r*. Thus, *pha-bā*, good; *a-wāng-bā*, high; but *a-rāp-pā*, far; *ma-pā-dā*, his-father-to; *yum-dā*, the-house-in; *ngon-dā*, to; *māng-dā*, before; but *lau-buk-tā*, fields-to; *ai-gi*, my; *phang-ga-da-bā*, which shall be received; *kēn-gē*, with a view to fall; but *ok-ki*, the swine's (food); *na-hāk-ki*, thy; *tau-rē*, did; *ma-ran*, his property; but *lan*, property; *māng-lē*, was lost; *them-jil-lē*, entreated. *Ch* and *j* are probably interchanged in the same way, but there are no certain instances in the specimens. In the old manuscripts the hard consonants are generally written instead of the soft ones, and this practice accounts for most of the exceptions to the rule which occur in the specimens. *B*, *d*, *g*, and *r* never occur as finals. The rule regarding the use of these consonants is, therefore, the same as in Burmese, where, however, the sound *r* does not exist, there being accordingly nothing corresponding to the interchange between *r* and *l*. The other groups, *b* and *p*; *g* and *k*; *d* and *t*, seem to represent the sounds which are phonetically called *hard lenes*.

*L* is also often interchangeable with *n*; thus, *sā-gol* and *sā-gon*, horse; *khol* and *khong*, sound; *hal* and *han*, to cause, etc.

Consonants are often doubled; thus, *yāmma* and *yāma*, elder brother; *phammo*, sit; *wāngngi*, is tall; *nāngngē*, wished, etc. *Ngng* is perhaps an assimilation of *ng-l*. Compare *tāng-ngam-bā* and *tāng-lam-bā*, dearth; *chang-ngoi*, probably for *chang-loi*, will not enter, etc. In *phatta-bā*, bad, from *a-pha-bā*, good, the two *ts* are perhaps derived from contraction. Compare *phat-loi*, bad.

The word *lāk*, to come, also occurs as *la*, with the final consonant dropped.

The consonants *gh*, *chh*, *jh*, *ñ*; all the cerebrals; *dh*, *bh*, *v*, *ś*, *sh*, and *khya*, are apparently foreign to the language. *Ś* is written in *īśai*, song, but seems only to denote *s*. In *sanā*, gold, the *s* is, in the list of words received from Dacca, said to be pronounced like a double *s*.

There are said to be at least two different tones in Manipurī, but I have not seen any description of them.

**Articles.**—There are no articles. The numeral *ā-mā*, one, supplies the place of an indefinite article, while definiteness is denoted by means of demonstrative pronouns and relative participles.

**Nouns.**—Nouns denoting relationship and parts of the body are usually preceded by a possessive pronoun. Thus, *i-pā*, my father; *ma-ttu*, his wife; *ma-khut*, his hand, etc. The reduplicated noun *pā-bā*, father, is, however, used alone in the first specimen. Thus, *pā-bā*, O father. In the same way we also find *angāng*, O child.

**Gender.**—There is apparently only the natural gender, inanimate nouns being neuter. Different words are generally used in order to distinguish the gender of human beings. Thus, *ma-pā*, his father; *ma-mā*, his mother; *ma-wā*, her husband; *ma-tu*, his wife; *ni-pā*, a man; *nu-pi*, a woman. The words *ni-pā* and *nu-pi* are also added to other words in order to distinguish their gender; thus, *ma-chā ni-pā* and *ni-pā ma-chā*, his son; *ma-chā nu-pi* and *nu-pi ma-chā*, his daughter. In the case of animals we find the suffixes *lā-bā*, male, and *a-mom*, female; thus, *sa-gol lā-bā*, a horse; *sa-gol a-mom*, a mare. In words such as *san-bi*, cow, a feminine suffix *bi* or *pi* is used.



*Number.*—The suffix of the plural, in the case of human beings, is *sing* or *sing*; thus, *ma-nāi-sing*, his servants; *ma-chā nu-pi sing*, daughters. *Sing* is said to be used to denote the definite plural. Other words added in order to convey the idea of plurality are *pum-na-mak*, all; *ma-yām*, a multitude; *khi-pik*, every, etc. Thus, *sa-gol pum-na-mak*, horses; *ōk ma-yām*, pigs, etc.

*Case.*—No suffix is necessary for the Nominative. Thus, *mi a-ma-gi ma-chā ni-pā a-ni lai-ram-mi*, man one-of his-sons two were. Sometimes *di* is added, apparently in order to denote definiteness. Thus, *sa-gol a-ngau-ba-gi sā-ban-di yumung-dā lai*, horse white of the-saddle house-in is. The suffix of the agent, which is generally added to the subject of a transitive verb, is *nā*; thus, *ma-pā-nā ma-khoi a-ni-gi damak lan-thum yēl-lē*, his father them two-of sake-for property divided. In the first specimen we also find *nā* added to the subject of an intransitive verb; thus, *ma-chā a-hal a-du-nā lai-buk-tā lai-ram-mi*, his son old that fields-in was. The suffix *nā* is here out of place.

The Accusative is often formed without any suffix; thus, *kāng-khol a-du-su a-hing mā-nā lau-ra-gā nung-thin ma-yāma-dā pi*, curtain that-also at-night he taking, at-day his-elder-brother-to gave. The suffix *bu*, concerning, is sometimes added in order to denote the object; thus *na-hāk-ki yāthang-bu hīk-thok-tē*, thy command (I) disobeyed-not. The form *ai-bu* in *na-hāk-ki na-chā-ni hāi-bā ai-bu ma-tik woi-d-rē*, thy thy-son-am to-say me-to fitness is-not, means 'to me,' 'concerning me.' Compare *swarga-bu māi on-thok-tu-nā*, heaven-from face turning-away.

The suffix of the Genitive is *gi*, and the governed word precedes the governing one. A possessive pronoun is often prefixed to the governing noun. Thus, *na-pā-gi yum*, thy father's house; *ma-du-gi ma-man*, that-of its-price, the price of that. The suffix *gi* is sometimes dropped; thus, *ma-yāma-gi san ma-chin-nā tau-ba-ni hāi-da-nā*, his-elder-brother's cattle its-mouth-by done-is saying, saying that it had been done by the mouth of the cattle of his elder brother; *ma-sā khāi-bok a-mā*, body-of half one.

Other relations are indicated by means of postpositions. *Dā* means 'in,' 'at,' 'to'; thus, *lau-buk-tā*, in the fields, to the fields; *ma-du-dā*, that-in, then. *Ngon* is usually prefixed to *dā* in the sense of 'to' when added to personal pronouns and the word *mi*, man; thus, *mā-ngon-dā*, him to. The postposition *gi*, which we have found to be the suffix of the genitive, is often added to *dā*, and *da-gi* means 'from.' Thus, *kuhā-da-gi*, from the well; *a-ni-da-gi hēnnā pha-bā*, two-among-from more good, better. *Budi* seems to be used in the same sense in *ma-gi ma-chan-bu-di ma-nāo-nā hēnnā wāng-i*, him-of his-sister-concerning-from his-brother exceeding high-is, his brother is taller than his sister. Note the suffix of the agent in *ma-nāo-nā*, his brother. *Damak*, for the sake of, is a substantive, and the genitive suffix *gi* is added to the preceding noun; thus, *mā-gi damak*, his sake-for. *Gā* means 'with'; thus, *i-pāng-gā*, my-companions with. *Loi-na-nā*, together, is often added to *gā*. *Māng-dā*, in the front of, before, is originally a substantive. The same is the case with *tung-dā*, back at, behind; *nung-dā*, interior-in interior-to, in, into; and numerous other postpositions. The governed noun is put in the genitive; thus, *ma-bungāni-gi ma-rak-tā*, both among, in the middle of those two. *Nā* is the usual postposition denoting the agent. It also means 'with,' 'by means of'; thus *lām-bā-nā*, hunger-with; *thauri-nā*, ropes-with.

*Adjectives.*—Almost all adjectives are in form relative participles ending in *bā* or *nā*. The suffix *bā* is occasionally changed to *bi* in the feminine. An *a* is often prefixed

apparently without altering the meaning; thus, *a-pha-bā* and *pha-bā*, good. A few adjectives seem to be formed without the suffix *bā*; thus, *higōk*, blue; *nāpū*, yellow; *apisak*, small; *ahal*, old; *na-hā*, young, etc. When an adjective is used as a verb it takes the common verbal suffixes; thus, *wāng-i*, he is tall. The position of the adjective is apparently free. They sometimes precede and sometimes follow the noun they qualify. The suffix of comparison is *da-gi*, from, and *hēn-nā*, excelling, is prefixed to the adjective. Thus *a-ni-da-gi hēn-nā pha-bā*, two-among-from more good, better; *a-khwāi-da-gi hēn-nā wāng-bā*, all-among-from more high, highest. Instead of *hēn-nā* we also find *yām-nā*, much; thus, *ma-hāk-ki ma-chan-da-gi ma-hāk-ki ma-yām-ba-nā yām-nā wāng-i*, him-of his-sister-than him-of his brother more tall, his brother is taller than his sister. The *nā* in *hēn-nā* and *yām-nā* is probably identical with the postposition *nā*, with. It seems to denote time, place, and manner; thus, *thāp-nā*, at a distance; *na-nāi a-ma-gum-nā tham-bi-yu*, thy-servant one-as make(-me); *thu-nā*, quickly; *nung-ngāi-nā*, in happiness.

**Numerals.**—The numerals are given in the list of words. The initial *a* in the three first numerals is a prefix the meaning of which is uncertain. It is dropped in *ni-pān*, two-from-ten, eight; *mā-pan*, one-from-ten, nine, etc. Compare Tableng *pan*, ten. The higher numbers are reckoned by scores. Thus, *kul*, twenty; *kun-thrā*, that is *kul-tarā*, twenty-ten, thirty. The word *phu* seems to mean 'score'; thus, *ni-phu*, two scores, forty. It will be seen that the lower numeral follows the higher one when it is added to it, but precedes *kul*, *phu*, twenty, when there is a multiplication; thus, *hūm-phu-ta-rā*, three times twenty and ten, seventy. The same principle prevails in Singphō. The forms for 'one,' 'four,' 'five,' and 'hundred,' are also practically identical with those occurring in that language; thus Manipurī *a-mā*, Singphō *ai-mā*, one; Manipurī *ma-ri*, Singphō *ma-li*, four; Manipurī and Singphō *ma-ngā*, five; Manipurī *chā-mā*, Singphō *la-chā*, hundred. *Chā-mā*, hundred-one, shows that the multiplier is suffixed to the numeral *chā*, hundred. The same is the case with *lising*, thousand; thus, *lising a-ni chā ma-ri*, two thousand four hundred. The numeral *yāng-khei*, fifty, is formed in a different way from the other higher numerals, and I am unable to analyse it.

There are apparently no generic prefixes. The word *dang* is sometimes added to the numeral, but I cannot ascertain the meaning of it. Thus, *ha-mēng ma-chā a-ma-dang*, goat young one, a kid; *rūpā ma-ri-dang*, four rupees. It is perhaps an indefinite particle; compare *khara* and *khara-dang*, some, a few, and Kachin (Bhamo district) *mam dang ma-sum dang rai-nga-ai*, rice baskets three about may-be, there may be about three baskets of rice.

The numerals follow the noun they qualify, and suffixes and postpositions are added to them, and not to the qualified noun.

**Pronouns.**—The following are the *Personal pronouns* :—

Singular,—

<i>ai</i> , <i>i-hāk</i> , I.	<i>nang</i> , <i>na-hāk</i> , thou.	<i>mā</i> , <i>ma-hāk</i> , he, she, it.
<i>ai-gi</i> , <i>i</i> , my.	<i>nang-gi</i> , <i>na</i> , thy.	<i>mā-gi</i> , <i>ma</i> , his, her, its.

Plural,—

<i>ai-khoi</i> , we.	<i>na-khoi</i> , you.	<i>ma-khoi</i> , they.
<i>ai-khoi-gi</i> , our.	<i>na-khoi-gi</i> , your.	<i>ma-khoi-gi</i> , their.

The forms *i-hāk*, *na-hāk*, and *ma-hāk* are used in a honorific sense. Special terms may be used in addressing the Rājā, etc. The ordinary case suffixes are added to the



personal pronouns. *Ngon-dā* is used instead of *dā*, to. Thus, *na-hāk-ki*, thy; *ai-ngon-dā*, me-to, etc. The short forms *i*, *na*, and *ma* are the possessive pronouns; thus, *i-pā*, my father; *na-pā-gi yum-dā*, thy-father's house-in. They are often preceded by the genitive of the personal pronoun; thus, *nang-gi na-ming*, thee-of thy-name, thy name; *mā-gi ma-chan*, him-of his-sister, his sister. Sometimes the genitive is used alone; thus *mā-hāk-ki laū-buk-tā*, his fields-to. The pronoun *mā* has apparently a very wide use in the formation of substantives. Thus we find *ma-pham*, place; *ma-tam*, time; *ma-yām*, multitude. It seems to give a more definite sense to the word and occurs in phrases such as *ma-tam a-du-dā*, time that-at.

*Demonstrative pronouns.*—*A-si* and *ma-si*, this; *a-du* and *ma-du*, that. The plural is formed by adding *sing*.

There are no *Relative pronouns*. The relative participle ending in *bā* is used instead. Thus, *lai-pāk a-du-dā lai-bā mī ama-bu tin-na-ru-rē*, country that-in living man one (he) joined; *iroi a-du ma-kok thang-bā ma-sā khāi-bok a-mā*, buffalo that its-head towards-being body half one, the part of the body of the buffalo which was towards the head. The pronoun *a-du*, that, is usually added as a kind of correlative. Thus, *ai-gi lai-rī-bā pum-na-mak a-du*, mine being all that, all that I have.

The *Interrogative pronouns* are *kanā* or *kanā-no*, who? *karī*, what? *kari-gi-no* and *kari-na-no*, why? *kayā*, how many? etc. *Kari-na-no*, why? is often used where we would say 'because.'

*Indefinite pronouns.*—*Khara* and *khara-dang*, some; *kanā-gumbā*, whom like, somebody; *karī-gumbā*, what like, something; *kanā ama-ta*, no one, etc.

**Verbs.**—Verbs are not inflected in person and number. In one instance the possessive pronoun precedes the verb. Thus, *mā ma-to-matā ma-chāi*, he alone his-eating(-took-place), he alone ate.

There is often no difference between the present and past times. The root alone seems occasionally to be used to denote both; thus, *nang oi*, thou art; *ma-yāma-dā pi*, his-elder-brother-to (he) gave. But generally one of the suffixes *i*, *ī*, *ē*, *nī*, *lī*, *lī*, and *lē* are added. *I* or *ī* is the common assertive suffix and is used both in the present and in the past; thus, *chā-i*, he eats; *ai-nā phū-i*, I strike; *pok-i*, were borne; *hang-i*, he asked; *chup-ī*, he kissed. The suffix *ē* is commonly used to denote the past; thus, *nīng-ē*, he wished; *lāk-ē*, he came, he has come. The suffixes *nī*, *lī*, *lī*, and *lē* are perhaps compound forms, consisting of *la* and the suffixes *i* and *ē*. The meaning of *la* cannot be ascertained. Thus, *ai-gi-nī*, it is mine; *ai chat-lī*, I go; *phang-lī*, they are receiving; *sī-gā-dau-rī*, I am dying; *san sel-lī*, cattle he-is-grazing; *chat-lī*, he went; *voi-d-rē*, I have not yet become; *ai-nā phū-rē*, I struck, I have struck; *ai chat-lē*, I went, I have gone. Mr. Primrose mentions several other suffixes such as *khī*, *khī-ē*, *khī-rī*, *khī-rē*, *lui*, *luē*, *lu-rē*, *la-rī*, *la-rē*, *lammi*, *lammē*, *lam-lī* and *lam-lē*. It will be seen that all of them contain some of the suffixes mentioned in the foregoing, preceded by some new element. The prefixed syllables are *kha* or *khi*, *lu*, *la*, and *lam*. All these forms are compound verbs, but they may be dealt with in this place because we are unable to see the exact meaning of the modifying additions. *Kha*, *khi*, is said to have reference to something immediate; thus, *hao-khi-bā*, away, from *hao-bā*, to start; *kēm-khi-bā*, fallen off, from *kēm*, to fall; *si-kha-rē*, or *si-khrē*, died, etc. *Khrē* has often the meaning of completed action; thus, *tau-khrē*, I have done. *Lu* apparently refers the action to the past time or to a distant place; thus, *tin-na-ru-rē*, went and joined; *se-ru-ra-bā-da-gī*, after his having died. The suffix *la* seems to refer to the past time. It



occurs, in the form *ra*, in the instance just quoted. *Lam* occurs as a noun meaning 'way,' 'manner,' etc. We find it as a verbal suffix in forms such as *ai-nā phū-ram-lē*, I had struck; *ai lai-rammi*, I was (Imperfect), etc.

In interrogative sentences a form ending in *ba-gē* is often used; thus, *nang-gi na-ming kari kau-ba-gē*, thee-of thy name what called-is? *sa-gol a-si chahi ka-yā sū-ra-ba-gē*, horse this years how-much amount? how old is this horse? etc. Compare future.

A kind of *Present definite* is effected by combining the participle in *da-nā* with some verb meaning 'to be'; thus, *tong-da-nā lai*, riding he is, he is riding. But we also find forms such as *ai-nā phū-rī*, I am striking; *ai-nā phū-ram-lī*, I was striking.

The suffix of the *Future* is *ga*, probably identical with the postposition *gā*, with. The suffix *ē*, or a word *ni*, probably meaning 'to be,' is generally added. Thus, *ai oi-gā-ni*, I shall be; *hāi-ru-khī-gē*, I will go and say; *ma-puk thal-han-gē hāi-dū-nā nīng-ē*, his-belly (he) will-fill saying (he) wished, he wished to fill his belly. The last instance shows how this form is used as an infinitive of purpose. Still more is this the case in sentences such as *ai-nā kēn-gē kēn-dē-dā*, I fall-will fell-not, I did not fall in order to fall, it was not my intention to fall; *sī-gā-dau-rī*, I am dying, *lit.* die-will-prepare.

The suffixes of the *Imperative* are *u* and *lu*. Thus, *pūl-u*, bind; *pī-yu* and *pī-bī-yu*, give; *chat-lu*, go; *so-kat-lu*, draw. In the third person *sanu* is added; thus, *chat-sanu*, let him go. This form is a compound, the latter part being the imperative of *san-bā* or *sal-bā*, to let, to allow. The suffix of the imperative of the first person plural is *si*; thus, *chā-ra-si*, let us eat; *khal-la-si*, let us use.

The suffix of the negative imperative is *ga-nu*; thus, *kak-that-pi-ga-nu*, don't cut; *chat-ka-nu*, don't go; *chat-ka-nu-si*, don't let us go; *tau-bi-ra-ga-nu*, please don't do so.

The suffix *bā* or *pā* is used to form *Infinitives*. The real meaning of this suffix seems to be somewhat the same as that of the Tibetan *pa* or *ba*. It is used to form the relative participle and is also added in order to form verbal nouns. Thus, *na-hāk-ki na-chā-ni hāi-bā ai-bu ma-tik woi-drē*, thee-of thy-son-am to say me-concerning fitness is-not, it is not proper to call me thy son; *ai-nā phū-bā ngammi*, I can strike; *oi-bā yāi*, I may be; *isai-sak-pā*, song-singing. The suffix *bā* is often preceded by *na-na*, and this form is used as an infinitive of purpose; thus, *ōk ma-yām sēn-na-na-bā*, swine herd tending for, in order to tend pigs. The infinitive of purpose may also be expressed by means of the future; see above.

Postpositions are often added to the verbal noun in *bā*, and in this way adverbial clauses are formed. Thus, *ma-chin-ma-nāo lan yēn-na-ba-dā*, elder-brother-younger-brother property dividing-in, when the brothers divided the property; *nu-mit ma-ngā ta-rūk-ni lai-ra-ba-dā*, days five six having-been-in, when some days had passed; *māng-lu-ra-ba-da-gi*, lost-having-been-after, after he had been lost; *ma-chā pok-la-ba-di*, if young ones were born; *sit-pa-gi*, blowing-from, while it blows; *chat-ka-da-ba-gi thau-rang tau-ri*, going-future-of preparation make, I am arranging to go; *lāk-pa-mak-tā-dā*, as soon as he came; *phang-la-ba-nā*, because he found, etc.

The form ending in *bā* can apparently also be used to denote present and past times of the verb. Thus, *mā-gi damak chāk khāng-bī-rī-bā*, his sake-for (thou) feast gavest. But more commonly *ni* is added in this sense; thus, *tau-ba-ni*, it has been done; *phang-la-ba-ni*, he is found again; *kēn-bā-ni*, I am falling, etc.

*Participles*.—The *Relative participle* has been mentioned under Relative pronouns. *Adverbial participles* may be formed by adding suffixes or postpositions to the verbal noun ending in *bā*. Often, however, the various forms of the verbs are used in the



same way as the verbal noun. Thus, *chat-li-ngai-dā*, went-time-at, at the time of going; *thap-nā lai-ri-ngai-nā*, far-off being-time-at, when he was far off; *thu-nā*, quickly; *harāo-nung-ngai-nā*, with joy and gladness; *nu-mit khara lai-ra-ga*, days some being, after some days; *hai pāl-la-gā*, fruits produced-with, when fruits shall have been produced. The participle ending in *ga-da-bā* (negative *loi-da-bā*) is a relative participle or gerund, referring to the future time. Thus, *ai-nā phang-ga-da-bā* (*phang-loi-da-bā*) *lan-saruk*, me-by to-be-got (not-to-be-got) property-share, the share of the property which I shall (shall-not) receive; *ai-khoi ha-rāo-nung-ngai-ga-da-bā ma-tik woi*, we glad-happy-future-being fitness is, it is proper that we should be glad and happy. Compare Relative pronouns. The suffix of the *Conjunctive participle* is *da-nā* or *du-nā*. Thus, *ai-nā hau-gat-tu-nā ai-gi i-pā-gi ma-nāk-tā hāi-ru-khī-gē*, I arising me-of my father's his-presence-in say-will, I will arise and go and say to my father; *lan pum-nā-mak khom-jī-la-du-nā pu-du-nā a-rāp-pā lai-pāk a-ma-dā chat-thok-i*, property all-even gathering carrying far country one-to (he) went; *ma-nāo a-du-nā sing-bā hēn-da-nā*, his-younger-brother that clever excelling, his younger brother was more clever and, *yēn-na-da-nā chā-ra-si*, dividing let us eat. This participle of the verb *hāi*, to say, is often used in connection with a future in order to express the purpose of an action. Thus, *sing oi-na-ga-ni hāi-da-nā*, fuel be-will saying, in order to make fuel. The words *sing oi-na-ga-ni* must be considered as a kind of substantive clause, and also other tenses than the future may be used in this way. Thus, *ma-yāma-gi san ma-chin-nā tau-ba-ni hāi-du-nā*, his-elder-brother's cattle its-mouth-by done-was saying, saying that it had been done by the mouth of the elder brother's cattle. Note the possessive pronoun of the third person, *ma-yāma*, his brother.

There is no *Passive voice*. *Ai-bu phū-i*, I was struck, means literally 'me he struck,' or 'me-concerning striking-took-place.'

*Compound verbs* are freely used. Causatives are formed by adding *hal* or *han*; thus, *set-hal-lu*, cause-him-to-put-on; *sing-hal-li*, caused to make good; *thal-han-gē*, he will cause to be full, etc. The verb *pi*, give, seems to be used in a transitive sense; thus, *nung-si-bī-rē*, pitied; *sī-bī-yu*, be pleased to put on, etc. *Cha* means that the action is performed by oneself. Thus, *chat-cha-ru-khī-gē*, I will go and do the thing myself (*cha*) some way off (*ru*). *Kat* or *gat*, occurs in *hīng-gat-lak-pā-ni*, alive-again-come-has; *hau-gat-tu-nā*, having arisen. *Lāk*, to come, is found in compounds such as *nīng-sīng-lāk-tu-nā*, to-remember-beginning; *pu-rāk-tu-nā*, carrying-coming, bringing. *Na* denotes mutuality; thus, *yēi-na-bā*, to strike each other, to fight. *Thok*, to occur, is used in many compounds, apparently without altering the meaning; thus, *chat-thok-i*, went away; *hāi-thok-i*, said, ordered, etc. It sometimes forms causatives; thus, *chen-thok-pā*, to drive away. *Yām-ba*, much, is added in *wā-yām-i*, it is troublesome, etc.

The *Negative particle* is *da* or *ta*. Thus, *phatta-bā*, good-not, bad; *pī-ja-dē*, that is *pī-ja-da-ē*, gave not; *hīk-thok-tē*, disobeyed not, etc. Another negative is *loi*; thus, *tau-roi*, will not do; *chat-loi*, will not go. The initial *l* seems to assimilate itself to a preceding consonant; thus, *chang-ngoi*, will not enter. This negative is especially used in a future sense.

The *Interrogative particle* is *no*; see Interrogative pronouns. In disjunctive questions, where no interrogative pronoun is used, the suffix *ra* is added. Thus, *mā lāk-pra lāk-ta-bra*, has he come or not?

**Order of words**—The usual order of words is subject, direct object, indirect object, verb.



[No. I.]

## TIBETO-BURMAN FAMILY.

## KUKI-CHIN GROUP

MANIPURĪ OR MEITHEL.

## SPECIMEN I.

(The Rev. Wm. Pettigrew, 1896.)

(STATE, MANIPUR)

1. ਸਮ ਅਸੁਰੁ ਸੁਮੇ ਫਾਮੇ ਫਲਾ ਹੋਈਸਸਮ ।  
 2. ਸੁਧੁ ਸੁਮੇ ਫਾਮੇ ਸੁਭਾਧਰੇ ਸੁਫੇ ਅਰੁਮਫੇ ਅਲੁਫੇ  
 3. ਸੁਮੇਯੇ ਰੇਰ, ਮੇਫੇ ! ਅਰਫੇ ਰੇਰਮਫੇ ਰੁਰ ਮਲੁਫੇ  
 4. ਅਲੁ ਫੇ ਸੁਮੇਫੇ ਰਾਮਫੇ ਰੁ, ਅਲੁਯੇ ਸੁਮੇਫੇ  
 5. ਸੁਫੇਰੁ ਅਫਾਮੇ ਮਫੁਫੇ ਰੁਰੁਫੇ ਰੁਰੁਫੇ ।  
 6. ਫੁਸਮਫੇ ਰੁਫੇ ਹੋਈਸਮੇ ਸੁਫੇ ਅਰੁਮਫੇ ਅਲੁਫੇ  
 7. ਰੁਰੁ ਰੁਸਫੇ ਸੁਫੇ ਰੁਫੇਫੇ ਰੁਲੁਫੇ ਅਲੁਫੇ ਅਲੁਫੇ  
 8. ਹੋਯੇ ਅਸੁਫੇ ਸੁਫੇ ਸੁਫੇਫੇ । ਸੁਫੇ ਅਲੁਫੇ  
 9. ਰੁਸਮਫੇ ਰੁਰੁਫੇ ਰੁਫੇ ਸੁਫੇ ਰੁਸਫੇ ਸੁਫੇ  
 10. ਸੁਫੇ । ਰੁਰੁ ਰੁਸਫੇ ਸੁਫੇ ਅਲੁ ਰੁਸਫੇ ਰੁਫੇ  
 11. ਹੋਯੇ ਅਲੁਫੇ ਰੁਸਫੇ ਰੁਸਫੇ । ਰੁਸਫੇ  
 12. ਅਲੁਫੇ ਸੁਫੇ ਰੁਸਫੇ, ਰੁਸਫੇ ਅਲੁਫੇ  
 13. ਸੁਫੇ ਰੁਸਫੇ ਅਲੁਫੇ ਹੋਯੇ ਸਮ ਅਸੁਰੁ  
 14. ਰੁਸਫੇ ਰੁਫੇ ਸੁਫੇ ਅਲੁਫੇ ਰੁਸਫੇ  
 15. ਰੁਸਫੇ ਰੁਫੇ ਸੁਫੇ ਰੁਫੇ ਰੁਸਫੇ ਰੁਸਫੇ

[No. 1.]

## TIBETO-BURMAN FAMILY.

## KUKI-CHIN GROUP.

## MANIPURĪ OR MEITHEI.

## SPECIMEN I.

(The Rev. Wm. Pettigrew, 1896.)

(STATE, MANIPUR.)

	Mi <i>Man</i>	a-ma-gi <i>one-of</i>	ma-chā <i>his-child</i>	ni-pā <i>male</i>	a-ni <i>two</i>	lai-rammi. <i>were.</i>
	Ma-bungā-ni-gi <i>Both-of</i>		ma-rak-tā <i>midst-in</i>	ma-nāo <i>his-son</i>	a-tom-bā <i>younger</i>	a-du-nā <i>that-by</i>
	ma-pā-dā <i>his-father-to</i>	hāi, <i>said,</i>	‘Pā-bā, <i>‘Father,</i>	ai-nā <i>me-by</i>	phang-ga-da-bā <i>to-be-received</i>	lan saruk <i>property share</i>
	a-du <i>that</i>	ai-ngon-dā <i>me-to</i>	pi-bi-yu.’ <i>give-please.’</i>	A-du-dā <i>Thereupon</i>		ma-pā-nā <i>his-father-by</i>
5.	ma-khoi <i>them</i>	a-ni-gi <i>two-of</i>	da-māk <i>sake-for</i>	lan-thum <i>property</i>		yēl-lē. <i>divided.</i>
	Nu-mit <i>Day</i>	khara <i>some</i>	lai-ra-gā <i>were-when</i>	ma-nāo <i>his-son</i>	a-tom-bā <i>younger</i>	a-du-nā <i>that-by</i>
	lan <i>property</i>	pum-nā-mak <i>all</i>	khom-jil-la-du-nā <i>gathering</i>	pu-du-nā <i>carrying</i>		a-rāp-pā <i>far</i>
	lai-pāk <i>country</i>	a-ma-dā <i>one-to</i>	chat-thok-i. <i>went.</i>	Ma-pham <i>Place</i>		a-du-dā <i>that-in</i>
	lam-chat <i>behaviour</i>	phatta-ba-ni-nā <i>bad-with</i>		ma-ran <i>his-substance</i>		pum-nā-mak <i>all</i>
10.	māng-lē. <i>lost-was.</i>	Lan <i>Property</i>	pum-nā-mak <i>all</i>	a-du <i>that</i>		tum-khra-ba-dā <i>wasted-being-in</i>
	lai-pāk <i>country</i>	a-du-dā <i>that-in</i>	yām-nā <i>exceedingly</i>	tāng-ngam-lē; <i>dearth-was;</i>		tāng-ngam-bā <i>dearth</i>
	a-du-dā <i>that-in</i>	mā-nā <i>him-by</i>	wā-rak-lē. <i>distressed-became.</i>	Wā-rak-pā <i>Distress</i>		a-du-dā <i>that-in</i>
	mā-nā <i>him-by</i>	lai-pāk <i>country</i>	a-du-dā <i>that-in</i>	lai-bā <i>living</i>	mi <i>man</i>	a-ma-bu <i>one</i>
	tīn-na-ru-rē. <i>joined.</i>	Ma-hāk-nā <i>Him-by</i>		mā-bu <i>him</i>	ok <i>pig</i>	ma-yām <i>herd</i>
15.	sēn-na-na-bā <i>pasture-to</i>	ma-hāk-ki <i>his</i>	laū-buk-tā <i>fields-in</i>	thā-i. <i>sent.</i>		Ma-pham <i>Place</i>



- 15 ઘણાંને મેલે છે ઘડેપર રૂઝ મારમેપર દોગલે  
 મુળાપર લગભગ ૧૦૦ જેગલે છે કામગર, ઘણાંને  
 ભલે ઘડેપર મેલે છે ૧૦૦ જેગલે ૧૦૦ જેગલે  
 મેલે છે મુળાપર ૧૦૦ જેગલે રૂઝ, મેલે  
 20 રૂઝને મુળાપર મેલે છે ૧૦૦ જેગલે મેલે છે  
 મારમેપર મેલે છે, ઘણાંને મેલે છે મુળાપર  
 મેલે છે મારમેપર ૧૦૦ જેગલે મેલે છે  
 મારમેપર મેલે છે મારમેપર ૧૦૦ જેગલે  
 મેલે છે, મારમેપર મેલે છે મારમેપર ૧૦૦ જેગલે  
 25 મેલે છે, મારમેપર મેલે છે મારમેપર ૧૦૦ જેગલે  
 મારમેપર મેલે છે મારમેપર ૧૦૦ જેગલે  
 મારમેપર મેલે છે મારમેપર ૧૦૦ જેગલે  
 મારમેપર મેલે છે મારમેપર ૧૦૦ જેગલે  
 30 મેલે છે મારમેપર મેલે છે મારમેપર ૧૦૦ જેગલે  
 મારમેપર મેલે છે મારમેપર ૧૦૦ જેગલે  
 મારમેપર મેલે છે મારમેપર ૧૦૦ જેગલે  
 મારમેપર મેલે છે મારમેપર ૧૦૦ જેગલે  
 35 મેલે છે મારમેપર મેલે છે મારમેપર ૧૦૦ જેગલે

- |                            |                                       |  |  |                             |
|----------------------------|---------------------------------------|--|--|-----------------------------|
| a-du-dā<br><i>that-in</i>  | mā-nā<br><i>him-by</i>                | ok-ki<br><i>pigs'</i>                                | chin-ohāk (cheng-chāk)<br><i>food'</i> | wāi-nā<br><i>husks-with</i> |
| ma-puk<br><i>his-belly</i> | thal-han-gē<br><i>fill-will</i>       | hāi-du-nā<br><i>saying</i>                           | ning-ngē;<br><i>wished;</i>            | a-du-gā<br><i>but</i>       |
| ka-nā<br><i>any</i>        | a-ma-ta-nā<br><i>one-by</i>           | mā-ngon-dā<br><i>him-to</i>                          | pi-ja-dē.<br><i>gave-himself-not.</i>  | Mā-du-dā<br><i>Thereon</i>  |
| mā-nā<br><i>him-by</i>     | ma-puk-nung-dā<br><i>his-heart-in</i> | ning-sing-lak-tu-nā<br><i>to-recollect-beginning</i> | hāi,<br><i>said,</i>                   | 'Ai-gi<br>' <i>Me-of</i>    |
20. i-pā-gi  
*my-father-of*
- |  |  |
|--|--|
| ma-nāi-sing-nā<br><i>his-servants-by</i> | lem-thok-pā-thok-nā<br><i>enough-overflowing</i> |
| chin-chāk<br><i>food</i>                 | phang-li,<br><i>getting-are,</i>                 |
| a-du-gā<br><i>but</i>                    | ai-nā<br><i>me-by</i>                            |
| ma-pham<br><i>place</i>                  | a-si-dā<br><i>this-in</i>                        |
- [chāk-]lām-ba-nā  
*hunger-with*
- |   |                                |                                     |
|---|--------------------------------|-------------------------------------|
| si-ga-dau-ri.<br><i>dying-am.</i>       | Ai-nā<br><i>Me-by</i>          | hau-gat-tu-nā<br><i>arising</i>     |
| ai-gi<br><i>me-of</i>                   | i-pā-gi<br><i>my-father-of</i> | ma-nāk-tā<br><i>his-presence-in</i> |
| hāi-ru-[khi-]gē,<br><i>say-go-will,</i> |                                |                                     |
- "pā-bā,  
"father,
- |                                 |                    |                                 |                   |
|---------------------------------|--------------------|---------------------------------|-------------------|
| swarga-bu<br><i>heaven-from</i> | māi<br><i>face</i> | on-thok-tu-nā<br><i>turning</i> | pāp<br><i>sin</i> |
|---------------------------------|--------------------|---------------------------------|-------------------|
25. tau-rē,  
*done-have,*
- |                             |  |                         |                              |
|-----------------------------|--|-------------------------|------------------------------|
| na-hāk-ki<br><i>thee-of</i> | na-māng-da-su<br><i>thy-presence-in-also</i> | pāp<br><i>sin</i>       | tau-rē,<br><i>done-have,</i> |
| na-hāk-ki<br><i>thee-of</i> | na-chā-ni<br><i>thy-son-am</i>               | hāi-bā<br><i>saying</i> | 'ai-bu<br><i>me-to</i>       |
| ma-tik<br><i>fitness.</i>   |  |                         |                              |
- woi-d-rē;  
*has-not-become;*
- |   |                                 |                              |
|---|---------------------------------|------------------------------|
| na-hāk-ki<br><i>thee-of</i>             | na-nāi<br><i>thy-servant</i>    | a-mā-gum-nā<br><i>one-as</i> |
| tham-bi-yu."'<br><i>make-please.'''</i> | A-du-da-gi<br><i>That-after</i> | mā-nā<br><i>him-by</i>       |
| hau-gat-tu-nā<br><i>arising</i>         |                                 |                              |
- |                            |                            |                        |                          |                         |                           |
|----------------------------|----------------------------|------------------------|--------------------------|-------------------------|---------------------------|
| ma-hāk-ki<br><i>him-of</i> | ma-pā<br><i>his-father</i> | tānā<br><i>towards</i> | chat-li.<br><i>went.</i> | Mā-du-dā<br><i>Then</i> | thāp-nā<br><i>far-off</i> |
|----------------------------|----------------------------|------------------------|--------------------------|-------------------------|---------------------------|
30. lai-ring-ngai-nā  
*remaining-while*
- |  |  |                         |
|--|--|-------------------------|
| ma-hāk-ki<br><i>him-of</i>                   | ma-pā-nā<br><i>his-father-by</i>         | ma-hāk-pu<br><i>him</i> |
| u-ra-du-nā<br><i>seen-having</i>             | nung-si-bi-rē,<br><i>compassion-had,</i> | a-ma-sung<br><i>and</i> |
| chen-sin-khi-du-nā<br><i>running-towards</i> |  |                         |
- |                             |                           |                               |                      |                           |
|-----------------------------|---------------------------|-------------------------------|----------------------|---------------------------|
| mā-gi<br><i>his</i>         | ngaksam<br><i>neck</i>    | kon-du-nā<br><i>embracing</i> | mā-bu<br><i>him</i>  | chup-i<br><i>kissed.</i>  |
| Chup-pā<br><i>Kissing</i>   | a-du-dā<br><i>that-in</i> | ma-chā<br><i>his-child</i>    | ni-pā<br><i>male</i> | a-du-nā<br><i>that-by</i> |
| mā-ngon-dā<br><i>him-to</i> |                           |                               |                      |                           |
- |                      |                             |                                 |                    |                                 |
|----------------------|-----------------------------|---------------------------------|--------------------|---------------------------------|
| hāi,<br><i>said,</i> | 'Pā-bā,<br>' <i>Father,</i> | swarga-bu<br><i>heaven-from</i> | māi<br><i>face</i> | on-thok-tu-nā<br><i>turning</i> |
|----------------------|-----------------------------|---------------------------------|--------------------|---------------------------------|
35. pāp  
*sin*
- |                              |                             |  |                   |                              |
|------------------------------|-----------------------------|--|-------------------|------------------------------|
| tau-rē,<br><i>done-have,</i> | na-hāk-ki<br><i>thee-of</i> | na-māng-da-su<br><i>thy-presence-in-also</i> | pāp<br><i>sin</i> | tau-rē,<br><i>done-have,</i> |
|------------------------------|-----------------------------|--|-------------------|------------------------------|





na-hāk-ki <i>thee-of</i>	na-chā-ni <i>thy-son-am</i>	hāi-bā <i>saying</i>	ma-tik <i>fitness</i>	woi-d-rē. <i>is-not.'</i>
A-du-gā <i>But</i>	ma-pā-nā <i>his-father-by</i>	ma-nāi-sing-dā <i>his-servants-to</i>	hāi-thok-i, <i>said,</i>	
'Khwāi-da-gi <i>'All-than</i>	hēn-nā <i>more</i>	pha-bā <i>good</i>	phi <i>cloth</i>	thu-nā <i>quickly</i>
sēt-hal-lu; <i>to-wear-cause;</i>	a-ma-sung <i>and</i>	ma-hāk-ki <i>him-of</i>	ma-khut-tā <i>his-hand-on</i>	pu-rak-tu-nā <i>bringing</i>
40. khudom <i>ring</i>	a-mā <i>one</i>	si-su <i>also</i>	si-bi-yu; <i>put;</i>	ma-khong-dā <i>his-foot-on</i>
up-pi-yu; <i>put-on;</i>	ai-khoi <i>we</i>	harāo-nung-ngāi-nā <i>joy-happiness-with</i>	chāk-chā-mi-na-si, <i>food-eat-together-let-us,</i>	khugrāng-su <i>sandals-also</i>
ka-ri-na-nō <i>why?</i>	hai-ba-bu, <i>said-is-if,</i>	ai-gi <i>me-of</i>	i-chā <i>my-son</i>	a-si <i>this</i>
si-ru-ra-ba-da-gi <i>died-far-off-having-after</i>		hing-gat-lak-pa-ni; <i>alive-again-came;</i>	a-ma-sung <i>and</i>	
māng-lu-ra-ba-da-gi <i>lost-far-off-been-after</i>		a-muk <i>again</i>	phang-la-ba-ni.' <i>found-was.'</i>	Mā-du-dā <i>Thereupon</i>
45. ma-khoi-nā <i>them-by</i>		ha-rāo-nung-ngāi-rak-i. <i>to-rejoice-make-merry-began.</i>		
Ma-tam <i>Time</i>	a-du-dā <i>that-at</i>	ma-hāk-ki <i>him-of</i>	ma-chā <i>his-son</i>	a-hal <i>eldest</i>
lau-buk-tā <i>fields-in</i>	lai-rammi. <i>was.</i>	Lāk-tu-nā <i>Coming</i>	lāk-tu-nā <i>coming</i>	yum-dā <i>house-to</i>
thung-la-ba-dā <i>reaching-in</i>	isai <i>song</i>	sak-pa-gi <i>singing-of</i>	ma-khol-su <i>its-sound-also</i>	
jagoi-sā-ba-gi <i>dancing-of</i>	ma-khol-su <i>its-sound-also</i>	tā-du-nā <i>hearing</i>	ma-nāi <i>his-servant</i>	
50. ni-pā <i>male</i>	a-ma-bu <i>one</i>	kau-du-nā <i>calling</i>	hang-i, <i>asked,</i>	'Ka-ri-gi <i>'What-of</i>
nin-khong-i-ba-nō?' <i>noise-is?'</i>		Mā-nā <i>Him-by</i>	mā-ngon-da <i>him-to</i>	hāi, <i>said,</i>
'Na-hāk-ki <i>'Thee-of</i>	na-nāo <i>thy-younger-brother</i>	lāk-ē, <i>came,</i>	a-ma-sung <i>and</i>	na-hāk-ki <i>thee-of</i>
na-pā-nā <i>thy-father-by</i>	ma-hāk-pu <i>him</i>	a-nā-yēk <i>sickness</i>	lai-ta-nā <i>without</i>	phang-la-ba-dā <i>finding-in</i>
chāk-khāng-bi-rē. <i>feast-given-has.'</i>	Mā-du-dā <i>Thereupon</i>	ma-hāk-nā <i>him-by</i>	sāo-ra-du-nā <i>angry-getting</i>	
55. im-ung <i>house-in</i>	chang-ngoi <i>enter-will-not</i>	hāi-du-nā <i>saying</i>	hāi. <i>said</i>	Mā-duk-tā <i>Therefore</i>



- |   |   |  |  |
|---|---|--|--|
| ma-hāk-ki<br><i>him-of</i>                            | ma-pā-nā<br><i>his-father-by</i>        | thok-la-du-nā<br><i>coming-out</i>             | ma-hāk-pu<br><i>him</i>                                  |
| thēm-jil-lē.<br><i>entreated.</i>                     | A-du-gā<br><i>But</i>                   | ma-hāk-nā<br><i>him-by</i>                     | ma-pā-dā<br><i>his-father-to</i>                         |
| khūm-i,<br><i>answered,</i>                           | ‘Yēng-u,<br>‘Behold,                    | chahi<br><i>years</i>                          | a-sup-ta-gi<br><i>so-many-from</i>                       |
| na-nāi<br><i>thy-servant</i>                          | lai-ri-bā<br><i>being</i>               | a-si-nā<br><i>this-by</i>                      | na-hāk-ki<br><i>thee-of</i>                              |
| 60. khak<br><i>ever</i>                               | hik-thok-tē ;<br><i>disobeyed-not ;</i> | a-du-māk-pu<br><i>that-even-considering</i>    | ai-gi<br><i>me-of</i>                                    |
| i-rup<br><i>my-friends</i>                            | i-pāng-gā<br><i>my-companions-with</i>  | harāo-mi[n]-na-bā<br><i>rejoice-to</i>         | ngam-na-na-ba-gi<br><i>enabling-of</i>                   |
| da-mak<br><i>sake-for</i>                             | a-muk-ta-su<br><i>even</i>              | ha-mēng<br><i>goat</i>                         | ma-chā<br><i>its-young</i>                               |
| ai-ngon-dā<br><i>me-to</i>                            | pi-dē ;<br><i>gavest-not ;</i>          | a-du-gā<br><i>but</i>                          | nang-gi<br><i>thee-of</i>                                |
| a-si-di<br><i>this</i>                                | nottini-sing-gā<br><i>harlots-with</i>  |  | loi-na-du-nā<br><i>living</i>                            |
| 65. nang-gi<br><i>thee-of</i>                         | na-ran<br><i>thy-property</i>           | hun-jēk-pa-bu<br><i>throwing-away-although</i> | mā-nā<br><i>him-by</i>                                   |
| hēk-lāk-pa-mak-ta-dā<br><i>arrives-as-soon-as</i>     |   | mā-gi<br><i>his</i>                            | da-mak<br><i>sake-for</i>                                |
| chāk-khāng-bi-ri-bā.<br><i>feast-made-hast.</i>       | Mā-du-dā<br><i>Thereupon</i>            | ma-pā-nā<br><i>his-father-by</i>               | mā-ngon-dā<br><i>him-to</i>                              |
| hāi,<br><i>said,</i>                                  | ‘Angāng,<br>‘Child,                     | nang-di<br><i>thou</i>                         | i-tat-tat-ta-nā<br><i>always</i>                         |
| ai-gā<br><i>me-with</i>                               | lai-minnai ;<br><i>art-together ;</i>   | a-mā-hēk-su<br><i>and-also</i>                 | ai-gi<br><i>my</i>                                       |
| 70. lai-ri-bā<br><i>being</i>                         | pum-na-mak<br><i>all</i>                | a-du<br><i>that</i>                            | nang-gi-ni.<br><i>thine-is.</i>                          |
| A-du-gā<br><i>But</i>                                 | ai-khoi<br><i>we</i>                    |  | harāo-nung-ngāi-ga-da-bā<br><i>rejoicing-happy-being</i> |
| ma-tik<br><i>fitness</i>                              | woi ;<br><i>is ;</i>                    | ka-ri-na-no<br><i>why ?</i>                    | hāi-ba-bu,<br><i>said-is-if,</i>                         |
| nang-gi<br><i>thee-of</i>                             | na-nāo<br><i>thy-younger-brother</i>    | a-si<br><i>this</i>                            | si-ru-ra-ba-da-gi<br><i>dead-being-after</i>             |
| hing-gat-lak-pa-ni ;<br><i>alive-again-come-has ;</i> |   | a-ma-sung<br><i>and</i>                        | māng-lu-ra-ba-da-gi<br><i>lost-being-after</i>           |
| 75. amuk<br><i>again</i>                              | phang-la-ba-ni.<br><i>found-is.</i>     |  |  |



## TIBETO-BURMAN FAMILY.

## KUKI-CHIN GROUP.

## MANIPURĪ OR MEITHEI.

## SPECIMEN II.

(STATE, MANIPUR.)

A PIECE OF FOLKLORE TAKEN DOWN FROM THE MOUTH OF  
AN OLD MANIPURĪ.*(Babu Bisharup Singh, 1899.)*

Ma-māngai-dā ni-pā a-ma-nā ma-chā ni-pā a-ni pok-i. Nu-mit kharā  
*Formerly man one-by his-child male two born-were. Days some*  
 lai-ra-gā ma-pā 'a-du iroi amom a-mā kaboi pām-bi a-mā  
*remaining their-father that buffalo female one pomegranate plant one*  
 kāng-khal a-mā a-si tha-nam-da-nā si-kha-rē. Ma-chin-ma-nāo lan yēn-na-ba-dā  
*curtain one this left-having died. Brothers property dividing-in*  
 ma-nāo a-du-nā sing-bā hēn-da-nā 'iroi a-du ma-kok thang-bā  
*his-younger-brother that-by cunning more-being buffalo that its-head towards*  
 ma-sā khāi-bok a-mā ma-yāma-dā pi-ra-gā ma-mai thang-bā a-du  
*its-body-of half one his-elder-brother-to giving its-tail towards that*  
 mā-nā lau-i. Kaboi a-du-su ma-khong-lom-gi khāi-bok a-mā  
*him-by takes. Pomegranate that-also its-foot-from half one*  
 ma-yāma-dā pi-ra-gā ma-nā ma-ton thang-bā a-du lau-i. Kāng-khal  
*his-elder-brother-to giving him-by its-top towards that takes. Curtain*  
 a-du-su ahing mā-nā lau-ra-gā nung-thin ma-yāma-dā pi. Iroi  
*that-also at-night him-by taking at-day his-elder-brother-to gives. Buffalo*  
 a-du-nā mi-gi yēn-sāng-nā-pi chā-ru-ra-ba-dā ma-yāma-gi san ma-chin-nā  
*that-by men-of vegetables eating-in his-elder-brother's cattle its-mouth-by*  
 tau-ba-ni hāi-da-nā mā-bu sing-hal-li, a-du-gā ma-chā pok-la-ba-di  
*done-is saying him to-make-good-caused, and its-young born-if*  
 mā-nā lau-i, a-du-gā sangom-su 'mā-nā chāi Kaboi a-du-su ma-hai  
*him-by takes, and milk-also him-by eats. Pomegranate that-also its-fruits*  
 pāl-la-gā mā ma-tomatā mā chā-i.  
*borne-when he alone he eats.*

Asum-dau-nā	nu-mit	ma-ngā	ta-rūk-ni	lai-ra-ba-dā
<i>Thus-doing</i>	<i>days</i>	<i>five</i>	<i>six</i>	<i>passing</i>
lai-kāi-nā	tāk-pi-ra-da-nā	ma-yāmā	a-du-nā	nongmā sing
<i>people of-the-quarter-by</i>	<i>advised-having</i>	<i>his-elder-brother</i>	<i>that-by</i>	<i>one-day fuel</i>
oi-na-ga-ni	hāi-da-nā	ka-boi	a-du ma-khong-dā	yān-thōk-kē tau-ra-ba-dā
<i>be-will</i>	<i>saying pomegranate</i>	<i>that</i>	<i>its-foot-at</i>	<i>cut-will doing-in</i>

ma-nāo a-du-nā, 'Hai pāl-la-gā yēn-na-da-nā chā-ra-si,' hāi-da-nā  
*his-younger-brother that-by, 'Fruits borne-when dividing eat-let-us,' saying*  
hāi-ja-da-nā tok-lē. Ma-yāmā a-du-nā, 'iroi a-du wā-yām-i, mi-gi  
*requesting stopped. His-elder-brother that-by, 'buffalo that troublesome-is, men-of*  
yēn-sāng-nā-pi chā-gal-li,' hāi-da-nā, 'ma-yāi-thi-gāng-dā kak-that-kē,' hāi-da-nā  
*vegetables eats-habitually,' saying, 'the-middle-in cut-will,' saying*  
tau-ba-dā, 'sangom su, ma-chā pok-lak-pa-su yēn-na-da-nā lau-ra-si kak-that-  
*doing-in, 'milk also, its-young born-also dividing take-let-us cut-*  
pi-ga-nu,' hāi-da-nā ma-nāo a-du-nā hāi-ja-ra-da-nā tok-lē. Kāng-khal a-du  
*please-don't,' saying his-younger-brother that-by requesting stopped. Curtain that*  
ma-yāmā a-du-nā nung-thin-nu-mit-chup-pā ising-dā ting-da-nā tham-lē;  
*his-elder-brother that-by all-the-day water-in soaking kept;*  
a-du-dā ma-nāo a-du-nā, 'thai-nā-thai-nā khal-la-si, tau-bi-ra-ga-nu,'  
*thereupon his-younger-brother that-by, 'alternately use-let-us, do-please-don't,'*  
hāi-da-nā hāi-ja-rē. A-du-dā ma-yāmā a-du-su yā-da-nā a-si-gi  
*saying requested. Thereupon his-elder-brother that-also agreeing this-of*  
ma-tung-dā khat-nā chai-nā lai-ta-nā ma-chin-ma-nāo pān-khi.  
*its-back-at quarrel dispute being-not the-brothers lived.*

### FREE TRANSLATION OF THE FOREGOING.

Once upon a time a man had two sons. After some time he died, leaving behind him a buffalo-cow, a pomegranate tree, and a curtain. When the two brothers proceeded to divide the property, the younger brother, who was the more clever of the two, arranged the matter in the following way. He gave the front part of the buffalo, including the head, to his elder brother, and retained himself the other half, from the tail and forwards. And he gave his brother the lower part of the pomegranate tree, and took himself the top. With regard to the curtain, he used it at night, and left it to his brother during day time. When the buffalo ate the crops of other people he made his brother give damages, because the outrage was done by the head, which belonged to the elder. But he claimed for himself the calves which were born, and the milk. And he also reserved the fruits of the pomegranate tree for himself.

In this way some time passed. The elder brother was advised by the neighbours, and one day he went to fell the pomegranate tree in order to get fuel. But the younger brother now proposed that they should divide the fruits between them, and thus prevented the felling of the tree. Now the elder brother declared that he would kill his part of the buffalo, because it gave him such trouble in eating the crops of other people. The younger brother then stopped him, saying that they might also take each his share of the milk and of the young buffaloes. Then the elder brother took the curtain and kept it during the day in water. The other then proposed that they should use the curtain alternately. Both agreed, and after that time they lived without quarrelling.

[No. 3.]

TIBETO-BURMAN FAMILY.

KUKI-CHIN GROUP.

MANIPURĪ OR MEITHEI.

SPECIMEN III.

(STATE, HILL TIPPERA.)

A FOLKSONG.

Ching-dā <i>Mountain-in</i>	sāt-pā <i>blossomed</i>	ingēnā-lai, <i>parasite-flower,</i>
Chin-na-tnā <i>Suddenly</i>	kēm-khi-bā <i>fallen-has</i>	pā-mu-ē. <i>matter-of-regret.</i>
Ai-nā <i>Me-by</i>	kēn-gē <i>fall-will</i>	kēn-dē-dā, <i>fall-not,</i>
Mā-lāng-bā-nā <i>Wind-by</i>	sit-pā-gi <i>blowing-because</i>	kēn-bā-ni. <i>fallen-have.</i>
Mā-lāng-bā <i>Wind</i>	ai-sung <i>I-also</i>	kai-tau-dē <i>nothing-do</i>
Lai-rāng <i>Flower's</i>	lai-khāk <i>stalk</i>	lai-bā-gi <i>on-account-of</i>
		kēn-bā-ni. <i>fallen-is.</i>

FREE TRANSLATION OF THE FOREGOING.

The parasite-flower blossomed in the mountain. You are falling off without having been of use ; it is a pity.

*The flower answers*,—I am not falling off of my own free will. I am falling because the wind blows.

*The wind answers*,—I, too, am doing nothing. The flower is falling because the strength of its stem is diminished.



## LŪI.

The tribes Andro, Sengmai, and Chairel have been classed by Mr. Damant as belonging to the Kuki-Chin group. He says further about the Lūis :—

‘This term which means “slave or dependent,” is applied by the Manipūri to three small tribes which inhabit the valley of Manipur; they are called Sengmai, Undro, and Chairel; all of them speak different dialects, but with a considerable mixture of Manipūri words. Their religion is Pagan, tinged by Hinduism. In dress and appearance they are hardly to be distinguished from Manipūri. The Sengmai have three villages, with 120 houses and a population of about 600; the Undro one village only, with 45 houses and a population of about 225. Of the Chairel, I have no exact statistics, but they have only two or three small villages. They are employed in making pottery and salt, and in distilling, occupations which the Manipūri despise.’

The Andro and Sengmai tribes claim, according to Major McCulloch, to have been the original inhabitants of the Manipur valley.

None of these dialects has been returned for the survey, and they have probably all disappeared. The vocabularies published by Major McCulloch show that they cannot belong to the Kuki-Chin group. But it has proved impossible to class them as belonging to any other group. There is apparently some connection with the Nāgā languages, especially with the eastern sub-group. But the materials available are not sufficient for a definite statement. The question must therefore be left open. But, in order to make it possible to compare the forms given by McCulloch with those occurring in other Tibeto-Burman languages, I have given them as an appendix to the Meithei list, because this language has, to a considerable extent, influenced the vocabulary of the Lūi dialects.

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# STANDARD WORDS AND SENTENCES IN MEITHEI, ANDRO, SENGMAL, AND CHAIREL.

English.	Meithei (Manipur).	Andro (McCulloch).	Sengmai (McCulloch).	Chairel (McCulloch).
1. One . . . .	A-mā . . . .	Hata . . . .	.....	Ahul.
2. Two . . . .	A-ni . . . .	Kingha . . . .	.....	Ūhul.
3. Three . . . .	A-hūm . . . .	Shomha . . . .	.....	Thūng kong.
4. Four . . . .	Ma-ri . . . .	Piha . . . .	.....	Mu-ri kong.
5. Five . . . .	Ma-ngā . . . .	Ngaha . . . .	.....	Ma-nga kong.
6. Six . . . .	Ta-rūk . . . .	Kokha . . . .	.....	Lū kong.
7. Seven . . . .	Ta-rēt . . . .	Siniha . . . .	.....	Sini kong.
8. Eight . . . .	Ni-pān . . . .	Chatha . . . .	.....	Hūn ja.
9. Nine . . . .	Mā-pan . . . .	Tūhūha . . . .	.....	Han ja.
10. Ten . . . .	Ta-rā . . . .	Shēt . . . .	.....	Shurūk.
11. Twenty . . . .	Kul . . . .	Hol . . . .	.....	Kūn duk.
12. Fifty . . . .	Yāng-khai . . . .	Ngangji . . . .	.....	Yangkei
13. Hundred . . . .	Chā-mā . . . .	Chata . . . .	.....	Cha.
14. I . . . .	Ai, i-hāk . . . .	Nga . . . .	Nga . . . .	Nga huk.
15. Of me . . . .	Ai-gi . . . .	.....	.....	.....
16. Mine . . . .	Ai-gi . . . .	Nga ga . . . .	.....	.....
17. We . . . .	Ai-khoi . . . .	.....	.....	Ngī muk.
18. Of us . . . .	Ai-khoi-gi . . . .	.....	.....	.....
19. Our . . . .	Ai-khoi-gi . . . .	.....	.....	.....
20. Thou . . . .	Nang, na-hāk . . . .	Nang . . . .	Nang . . . .	Nang.
21. Of thee . . . .	Nang-gi . . . .	.....	.....	.....
22. Thine . . . .	Nang-gi . . . .	Nang ga . . . .	.....	.....
23. You . . . .	Na-khoi . . . .	.....	.....	Ngo akal.
24. Of you . . . .	Na-khoi-gi . . . .	.....	.....	.....



English.	Meithei (Manipur).	Andro (McCulloch).	Sengmai (McCulloch).	Chairel (McCulloch).
25. Your . . .	Nang-khoi-gi . . .	.....	.....	.....
26. He . . .	Mā, ma-hāk . . .	Tik, i . . .	Hēro, hē . . .	Meng mū, meda.
27. Of him . . .	Mā-gi . . .	Tik ga . . .	Hē ga . . .	.....
28. His . . .	Mā-gi . . .	.....	.....	.....
29. They . . .	Ma-khoi . . .	.....	.....	Nūnū.
30. Of them . . .	Ma-khoi-gi . . .	.....	.....	.....
31. Their . . .	Ma-khoi-gi . . .	.....	.....	.....
32. Hand . . .	Khut . . .	Takhū . . .	Tahū . . .	Lak.
33. Foot . . .	Khong . . .	Taka . . .	Tumpha . . .	La.
34. Nose . . .	Nā-ton . . .	Sanaūti . . .	Sanūng . . .	Sunga.
35. Eye . . .	Mit . . .	Mit . . .	.....	Hun tū.
36. Mouth . . .	Chin . . .	Shūn . . .	.....	Dū khwi.
37. Tooth . . .	Yā . . .	Sho . . .	Shoa . . .	Ya.
38. Ear . . .	Nā-kong . . .	Ka-na . . .	.....	Rīphī.
39. Hair . . .	Sam . . .	Hūmi . . .	.....	Sam.
40. Head . . .	Kok . . .	Hūrung . . .	.....	Kū
41. Tongue . . .	Lei . . .	.....	.....	.....
42. Belly . . .	Puk . . .	Pāk . . .	.....	Phūk.
43. Back . . .	Namgan . . .	Loma . . .	Lūbal . . .	Yangel.
44. Iron . . .	Yot . . .	Sēn . . .	Sēl . . .	Thir.
45. Gold . . .	Sanā . . .	Ku' ānong . . .	.....	Sanna.
46. Silver . . .	Rūpā . . .	On . . .	Ngon . . .	Rūpa.
47. Father . . .	Ma-pā . . .	A-pa . . .	A-po . . .	A-pha.
48. Mother . . .	Ma-mā . . .	A-mē . . .	.....	Au.
49. Brother . . .	Ma-yāmā (elder), ma-nāo (younger).	Pahū (elder), nāsī (younger)	Apī (elder), nāsī (younger)	Ako (elder), nā-na (younger).
50. Sister . . .	Ma-chem (elder), ma-chal (younger).	Ana (elder), lūchul (younger).	Apī (elder), chūl (younger)	Achū (elder), nā-su (younger).
51. Man . . .	Mi, ni-pā . . .	Tiksa-hora . . .	Tikhora . . .	Pasal.

English.	Meithei (Manipur).	Andro (McCulloch).	Sengmai (McCulloch).	Chairel (McCulloch).
52. Woman . . .	Nu-pi . . .	Tiksa yahū . . .	.....	Thaloi.
53. Wife . . .	Ma-tu . . .	.....	.....	... ..
54. Child . . .	Angāng, ma-chā . . .	.....	.....	... ..
55. Son . . .	Ma-chā ni-pā . . .	Saija hora . . .	Sa hora . . .	Na sa.
56. Daughter . . .	Ma-chā nu-pi . . .	Saija yahū . . .	Sa yahū . . .	Na sa nūpi.
57. Slave . . .	Mi nāi . . .	.....	.....	.....
58. Cultivator . . .	Lau u-bā mi . . .	.....	.....	.....
59. Shepherd . . .	Yāo sēn-bā mi . . .	.....	.....	.....
60. God . . .	Lai . . .	Sūrarel ( <i>A Manipurā god of the high heaven</i> )	Lai . . .	Lumpū.
61. Devil . . .	Lai . . .	Lai saroi . . .	.....	... ..
62. Sun . . .	Nu-mit . . .	Cha-mit . . .	.....	Sal.
63. Moon . . .	Thā . . .	Sa tha . . .	.....	Lēt.
64. Star . . .	Tha-wān bi-chāk . . .	Sangun si . . .	.....	Tawal pichak.
65. Fire . . .	Mai . . .	Wal . . .	.....	Phul.
66. Water . . .	Ising ( <i>tu-ren, river</i> ) . . .	Mā . . .	.....	Dī.
67. House . . .	Yum . . .	Kem . . .	.....	Him.
68. Horse . . .	Sa-gol . . .	Shūrūk . . .	.....	La taran.
69. Cow . . .	Sal, san-bi . . .	Sok . . .	Ngo . . .	Sa mūk.
70. Dog . . .	Hāi . . .	Ki . . .	.....	Hwi.
71. Cat . . .	Hau-dong . . .	Hunggen . . .	Huljik . . .	Handong.
72. Cock . . .	Yel lā-bā . . .	Ū ( <i>hen</i> ) . . .	.....	Phū ( <i>hen</i> ).
73. Duck . . .	Ngā-nū . . .	.....	.....	.....
74. Ass . . .	Gādhā . . .	.....	.....	.....
75. Camel . . .	Ūt . . .	.....	.....	.....
76. Bird . . .	U-chek . . .	Ūjik sa . . .	.....	Phā.
77. Go . . .	Chat-lā . . .	Shai . . .	Sare . . .	A-ka-do.
78. Eat . . .	Chā-rn . . .	Shai . . .	Sarē . . .	Sādē.

English.	Meithei (Manipur).	Andro (McCulloch).	Sengmai (McCulloch).	Chairel (McCulloch).
79. Sit . . . . .	Pham-u . . . . .	Tongtə . . . . .	Thongdē . . . . .	Tongde.
80. Come . . . . .	Lāk-u . . . . .	Liyek . . . . .	Lide . . . . .	Hongde.
81. Beat . . . . .	Phū . . . . .	Tantə . . . . .	Tande . . . . .	Dhukde.
82. Stand . . . . .	Ləppu . . . . .	Chaptə . . . . .	.....	Chopde.
83. Die . . . . .	Si-ru . . . . .	Sidai . . . . .	Shide . . . . .	Thidi.
84. Give . . . . .	Pi-u . . . . .	Ītə . . . . .	Īre . . . . .	Nūmde.
85. Run . . . . .	Chen-u . . . . .	Kate . . . . .	.....	Pingde.
86. Up . . . . .	Mathak . . . . .	.....	.....	.....
87. Near . . . . .	A-nak-pā . . . . .	Thamo . . . . .	Thumo . . . . .	Anakpa.
88. Down . . . . .	Ma-khā . . . . .	.....	.....	.....
89. Far . . . . .	A-thāp-pā . . . . .	Lam jeo . . . . .	Lam jau . . . . .	Anappa.
90. Before . . . . .	Ma-māng-dā . . . . .	.....	.....	.....
91. Behind . . . . .	Ma-tung-dā . . . . .	.....	.....	.....
92. Who . . . . .	Kanā . . . . .	.....	.....	.....
93. What . . . . .	Ka-ri . . . . .	.....	.....	.....
94. Why . . . . .	Ka-ri-gi-no . . . . .	Haniga ga . . . . .	Məkara . . . . .	Tisika.
95. And . . . . .	Aduga . . . . .	.....	.....	.....
96. But . . . . .	Aduga . . . . .	.....	.....	.....
97. If . . . . .	Ba-di ( <i>a verbal suffix</i> ) . . . . .	.....	.....	.....
98. Yes . . . . .	Hoi . . . . .	Hoi . . . . .	Hau . . . . .	Da na. . .
99. No . . . . .	Na-tə . . . . .	Noko . . . . .	Noo . . . . .	Dade maie.
100. Alas . . . . .	I-māi-pē-mā, an-thak-pā . . . . .	.....	.....	.....
101. A father . . . . .	Ma-pā a-mā . . . . .	.....	.....	.....
102. Of a father . . . . .	Ma-pā a-ma-gi . . . . .	.....	.....	.....
103. To a father . . . . .	Ma-pā a-ma-dā . . . . .	.....	.....	.....
104. From a father . . . . .	Ma-pā a-ma-da-gi . . . . .	.....	.....	.....
105. Two fathers . . . . .	Ma-pā a-ni . . . . .	.....	.....	.....



English.	Meithei (Manipur).	Andro (McCulloch).	Sengmai (McCulloch).	Chairel (McCulloch).
106. Fathers . . .	Ma-pā sing . . .	.....	.....	.....
107. Of fathers . . .	Ma-pā sing-gi . . .	.....	.....	.....
108. To fathers . . .	Ma-pā sing-dā . . .	.....	.....	.....
109. From fathers . . .	Ma-pā sing-da-gi . . .	.....	.....	.....
110. A daughter . . .	Ma-chā nu-pi a-mā . . .	.....	.....	.....
111. Of a daughter . . .	Ma-chā nu-pi a-ma-gi . . .	.....	.....	.....
112. To a daughter . . .	Ma-chā nu-pi a-ma-dā . . .	.....	.....	.....
113. From a daughter . . .	Ma-chā nu-pi a-ma-da-gi . . .	.....	.....	.....
114. Two daughters . . .	Ma-chā nu-pi a-ni . . .	.....	.....	.....
115. Daughters . . .	Ma-chā nu-pi sing . . .	.....	.....	.....
116. Of daughters . . .	Ma-chā nu-pi sing-gi . . .	.....	.....	.....
117. To daughters . . .	Ma-chā nu-pi sing-dā . . .	.....	.....	.....
118. From daughters . . .	Ma-chā nu-pi sing-da-gi . . .	.....	.....	.....
119. A good man . . .	A-pha-bā ni-pā a-mā . . .	.....	.....	.....
120. Of a good man . . .	A-pha-bā ni-pā a-ma-gi . . .	.....	.....	.....
121. To a good man . . .	A-pha-bā ni-pā a-ma-dā . . .	.....	.....	.....
122. From a good man . . .	A-pha-bā ni-pā a-ma-da-gi . . .	.....	.....	.....
123. Two good men . . .	A-pha-bā ni-pā a-ni . . .	.....	.....	.....
124. Good men . . .	A-pha-bā ni-pā sing . . .	.....	.....	.....
125. Of good men . . .	A-pha-bā ni-pā sing-gi . . .	.....	.....	.....
126. To good men . . .	A-pha-bā ni-pā sing-dā . . .	.....	.....	.....
127. From good men . . .	A-pha-bā ni-pā sing-da-gi . . .	.....	.....	.....
128. A good woman . . .	A-pha-bā nu-pi a-mā . . .	.....	.....	.....
129. A bad boy . . .	Pha-ta-bā ni-pā ma-chā a-mā.	A-kumo (bad) . . .	A-kurmo (bad)	Mei-kho (bad).
130. Good women . . .	A-phā-bā nu-pi sing . . .	.....	.....	.....
131. A bad girl . . .	Pha-ta-bā nu-pi ma-chā a-mā.	.....	.....	.....
132. Good . . .	A-pha-bā . . .	Kumo . . .	Kurmo . . .	Meinec.

English.	Meithei (Manipur).	Andro (McCulloch).	Sengmai (McCulloch).	Chairel (McCulloch).
133. Better . . .	A-ni-da-gi hên-nā pha-bā .	.....	.....	.....
134. Best . . .	A-khwai-da-gi hên-nā pha-bā.	.....	.....	.....
135. High . . .	A-wāng-bā . . .	Choko . . .	Pau . . .	Awangba
136. Higher . . .	A-ni-da-gi hên-nā wāng-bā	.....	.....	.....
137. Highest . . .	A-khwai-da-gi hên-nā wāng-bā.	.....	.....	.....
138. A horse . . .	Sa-gol lā-bā a-mā . .	.....	.....	.....
139. A mare . . .	Sa-gol amom a-mā . .	.....	.....	.....
140. Horses . . .	Sa-gol lā-bā ma-yām .	.....	.....	.....
141. Mares . . .	Sa-gol amom ma-yām .	.....	.....	.....
142. A bull . . .	Sal lā-bā a-mā . . .	.....	.....	.....
143. A cow . . .	Sal amom a-mā . . .	.....	.....	.....
144. Bulls . . .	Sal lā-bā ma-yām . .	.....	.....	.....
145. Cows . . .	Sal amom ma-yām . .	.....	.....	.....
146. A dog . . .	Hui lā-bā a-mā . . .	.....	.....	.....
147. A bitch . . .	Hui amom a-mā . . .	.....	.....	.....
148. Dogs . . .	Hui lā-bā ma-yām . .	.....	.....	.....
149. Bitches . . .	Hui amom ma-yām . .	.....	.....	.....
150. A he goat . . .	Hā-mēng lā-bā a-mā .	Kēmāk (a goat)	.....	Kel (a goat).
151. A female goat . . .	Hā-mēng amom a-mā .	.....	.....	.....
152. Goats . . .	Hā-mēng ma-yām . .	.....	.....	.....
153. A male deer . . .	Sa-ngai lā-bā a-mā . .	.....	.....	.....
154. A female deer . . .	Sa-ngai amom a-mā . .	.....	.....	.....
155. Deer . . .	Sa-ngai . . .	.....	.....	.....
156. I am . . .	Ai oi . . .	.....	.....	.....
157. Thou art . . .	Nang oi . . .	.....	.....	.....
158. He is . . .	Mā oi . . .	.....	.....	.....
159. We are . . .	Ai-khoi oi . . .	.....	.....	.....

English.	Meithei (Manipur).	Andro (McCulloch).	Sengmai (McCulloch).	Chairel (McCulloch).
160. You are . . .	Na-khoi oi . . .	.....	.....	.....
161. They are . . .	Ma-khoi oi . . .	.....	.....	.....
162. I was . . .	Ai oi-ram-i . . .	.....	.....	.....
163. Thou wast . . .	Nang <sup>2</sup> oi-ram-i . . .	.....	.....	.....
164. He was . . .	Mā oi-ram-i . . .	.....	.....	.....
165. We were . . .	Ai-khoi oi-ram-i . . .	.....	.....	.....
166. You were . . .	Na-khoi oi-ram-i . . .	.....	.....	.....
167. They were . . .	Ma-khoi oi-ram-i . . .	.....	.....	.....
168. Be . . .	Oi-u . . .	Chai . . .	Wai-thau-rè . . .	Leide.
169. To be . . .	Oi-na-na-bā, oi-bā . . .	.....	.....	.....
170. Being . . .	Oi-du-nā . . .	.....	.....	.....
171. Having been . . .	Oi-ra-du-nā, oi-khi-du-nā . . .	.....	.....	.....
172. I may be . . .	Ai oi-bā yā-i . . .	.....	.....	.....
173. I shall be . . .	Ai oi-ga-ni . . .	Nga sa-jū ( <i>I shall go</i> ) . . .	Nga sa-jero ( <i>I shall go</i> ) . . .	Nga kanange ( <i>I shall go</i> ).
174. I should be . . .	Ai oi-ga-ni . . .	.....	.....	.....
175. Beat . . .	Phū . . .	.....	.....	.....
176. To beat . . .	Phū-bā, phū-na-na-bā . . .	.....	.....	.....
177. Beating . . .	Phū-da-nā . . .	.....	.....	.....
178. Having beaten . . .	Phū-ra-du-nā, phū-khi-du-nā . . .	.....	.....	.....
179. I beat . . .	Ai-nā phū-i . . .	.....	.....	.....
180. Thou beatest . . .	Nang-nā phū-i . . .	.....	.....	.....
181. He beats . . .	Mā-nā phū-i . . .	.....	.....	.....
182. We beat . . .	Ai-khoi-nā phū-i . . .	.....	.....	.....
183. You beat . . .	Na-khoi-nā phū-i . . .	.....	.....	.....
184. They beat . . .	Ma-khoi-nā phū-i . . .	.....	.....	.....
185. I beat ( <i>Past Tense</i> ) . . .	Ai-nā phū-rē . . .	.....	.....	.....



English.	Meithei (Manipur).	Andro (McCulloch).	Sengmai (McCulloch).	Chairel (McCulloch).
186. Thou beatest ( <i>Past Tense</i> ).	Nang-nā phū-rē . . .	.....	.....	.....
187. He beat ( <i>Past Tense</i> ) .	Mā-nā phū-rē . . .	.....	.....	.....
188. We beat ( <i>Past Tense</i> ) .	Ai-khoi-nā phū-rē . . .	.....	.....	.....
189. You beat ( <i>Past Tense</i> ) .	Na-khoi-nā phū-rē . . .	.....	.....	.....
190. They beat ( <i>Past Tense</i> ) .	Ma-khoi-nā-phū-rē . . .	.....	.....	.....
191. I am beating . . .	Ai-nā phū-ri . . .	.....	.....	.....
192. I was beating . . .	Ai-nā phū-ram-lī . . .	.....	.....	.....
193. I had beaten . . .	Ai-nā phū-ram-lē . . .	.....	.....	.....
194. I may beat . . .	Ai-nā phū-bā yā-i . . .	.....	.....	.....
195. I shall beat . . .	Ai-nā phū-ga-ni . . .	.....	.....	.....
196. Thou wilt beat . . .	Nang-nā phū-ga-ni . . .	.....	.....	.....
197. He will beat . . .	Mā-nā phū-ga-ni . . .	.....	.....	.....
198. We shall beat . . .	Ai-khoi-nā phū-ga-ni . . .	.....	.....	.....
199. You will beat . . .	Na-khoi-nā phū-ga-ni . . .	.....	.....	.....
200. They will beat . . .	Ma-khoi-nā phū-ga-ni . . .	.....	.....	.....
201. I should beat . . .	Ai-nā phū-ga-ni . . .	.....	.....	.....
202. I am beaten . . .	Ai-bu phū-i . . .	.....	.....	.....
203. I was beaten . . .	Ai-bu phū-rē . . .	.....	.....	.....
204. I shall be beaten . . .	Ai-bu phū-ga-ni . . .	.....	.....	.....
205. I go . . .	Ai chat-li . . .	Nga sato . . .	Nga sa-jo . . .	Ngā kā-sē.
206. Thou goest . . .	Nang chat-li . . .	Nang sanō . . .	Nang sa-jo . . .	Nangna ka-se.
207. He goes . . .	Mā chat-li . . .	I sangado . . .	He sa-jo . . .	Meda kā-se.
208. We go . . .	Ai-khoi chat-li . . .	Niyo sado . . .	.....	Ngī a kā-sē.
209. You go . . .	Na-khoi chat-li . . .	Nang-ga sado . . .	.....	Nū da ka-se.
210. They go . . .	Ma-khoi chat-li . . .	Tik-ga sado . . .	.....	Muk da ka-se.
211. I went . . .	Ai chat-lē . . .	Nga sango . . .	Nga sango . . .	Ngā ka khānē.

English.	Meithei (Manipur).	Andro (McCulloch).	Songmai (McCulloch).	Chairel (McCulloch).
212. Thou wentest . . .	Nang chat-lē . . .	.....	.....	.....
213. He went . . .	Mā chat-lē . . .	.....	.....	.....
214. We went . . .	Ai-khoi chat-lē . . .	.....	.....	.....
215. You went . . .	Nā-khoi chat-lē . . .	.....	.....	.....
216. They went . . .	Ma-khoi chat-lē . . .	.....	.....	.....
217. Go . . .	Chat-lu . . .	Nang sa-taiē . . .	Sa-ture . . .	Nang a-ka-de.
218. Going . . .	Chat-tu-nā . . .	.....	.....	.....
219. Gone . . .	Chat-khi-du-nā . . .	.....	.....	.....
220. What is your name ?	Nang-gi na-ming ka-ri kau- ba-gē ?	.....	.....	.....
221. How old is this horse ?	Sa-gol a-si chahi ka-yā su- ra-ba-gē ?	.....	.....	.....
222. How far is it from here to Kashmir ?	A-si-da-gi Kashmir phāu- bā a-si ka-yā thāp-pa-gē ?	.....	.....	.....
223. How many sons are there in your father's house ?	Na-pā-gi yum-dā ma-chā ni-pā ka-yā lai-ba-gē ?	.....	.....	.....
224. I have walked a long way to-day.	Ai nga-si yām-nā chat-lē (or chat-lu-rē).	.....	.....	.....
225. The son of my uncle is married to his sister.	Ai-gi khurā-gi ma-chā ni- pā-nā mā-gi ma-chan lau-i.	.....	.....	.....
226. In the house is the sad- dle of the white horse.	Sa-gol a-ngau-ba-gi sāban- di yumung-dā lai.	.....	.....	.....
227. Put the saddle upon his back.	Ma-namgan-dā sābal hāp- kat-lu.	.....	.....	.....
228. I have beaten his son with many stripes.	Ai-nā mā-gi ma-chā ni-pā- bu sa-jai-nā yām-nā phū- rē.	.....	.....	.....
229. He is grazing cattle on the top of the hill.	Mā ching ma-ton-dā san sēl-li.	.....	.....	.....
230. He is sitting on a horse under that tree.	Mā ū a-du-gi ma-khā-dā sa-gon tong-du-nā lai.	.....	.....	.....
231. His brother is taller than his sister.	Mā-gi ma-chan-bu-di ma- nāo-nā hēn-nā wāng-i.	.....	.....	.....
232. The price of that is two rupees and a half.	Mā-du-gi ma-man-di rūpā a-ni ma-khai-ni.	.....	.....	.....
233. My father lives in that small house.	Yum apisak a-du-dā i-pā lai.	.....	.....	.....
234. Give this rupee to him	Rūpā a-si ma-ngondā pi-yu	.....	.....	.....
235. Take those rupees from him.	Rūpā a-du ma-ngonda-gi lau.	.....	.....	.....

English.	Meithei (Manipur).	Andro (McCulloch).	Sengmai (McCulloch).	Chairel (McCulloch).
236. Beat him well and bind him with ropes.	Mā-bu kan-nā phū-du-nā thauri-nā pūl-u.	.....	.....	.....
237. Draw water from the well.	Kuhā-da-gi ising sokat-lu .	.....	.....	.....
238. Walk before me .	l-māng-dā chat-lu . . .	.....	.....	.....
239. Whose boy comes behind you?	Na-tung-dā ka-nā-gi ni-pā ma-chā lāk-pa-gē?	.....	.....	.....
240. From whom did you buy that?	Nang ma-du ka-nā-da-gi lei-ru-ba-gē?	.....	.....	.....
241. From a shopkeeper of the village.	Khul a-si-gi dukāl-gi mi a-ma-dā-gi.	.....	.....	.....



## CHIN GROUPS.

### INTRODUCTION.

The word Chin is generally used to denote the various tribes inhabiting the country to the east of the Lushai Hills, from Manipur in the north to about the eighteenth degree of north latitude in the south. On the east their country is bounded by Burma. All these tribes are believed to have come originally from the north. But in later times they have apparently been moving towards that direction, and some of the tribes have within the memory of man been pushed from the Northern Chin Hills into Manipur and Cachar. They do not themselves recognise the name Chin, but call themselves Yo or Zo in the north, Lai in the centre, and Shö in the south, besides many other tribal names. The word Chin is supposed by some authorities to be a corruption of the Chinese *jên*, a man.<sup>1</sup> It is used by the Burmese to denote all hills tribes, and is thus also applied to the Kachins. Shendu is another name used to denote different tribes in the Chin Hills, especially those along the Arakan and Chittagong frontier. Major Shakespear remarks that 'every one uses the term in a different sense, and it is not the name used by any tribe, but purely a bazar name.' It is supposed to be an Arakan appellation. The name Poi, which also occurs in many authorities, is the Lushai denomination of tribes who wear their hair in a knot upon the top of the head. It is thus similar to the Burmese 'Baungshe', from *paung*, to put on, and *she*, in front, applied to all the Chins who wear their hair in a knot over the forehead.

The Chins have only come under British influence in the last few years. Since the beginning of the last century they made numerous raids into our territory. Soon after Upper Burma had become a British province, it proved necessary to take steps to protect the new territory against incursions from the Chin Hills, and in 1888 an expedition was sent against the Siyins. In the season 1889-90 other columns entered the hills, from Fort White and from the Myittha valley. Haka was occupied in February 1890. A permanent post was established and a political officer stationed there. The hills were administered from Haka and Fort White, under the names of the Northern and Southern Chin Hills, respectively, up to 1892, when they were formed into one charge with headquarters at Falam. The Siyins and Soktes revolted in October 1892, but were subdued, and a regular house tax was then introduced. There has been no trouble in the Northern Chin Hills, since a final rising of the Siyins was suppressed in the season 1893-94. In 1894 all the southern tribes were disarmed. 'In all nearly 7,000 guns were taken from the tribes north and south between the years 1893 and 1896, and since this the hills have not only enjoyed peace, but there has been an almost total absence of serious crime. The growth of trade and intercourse between the Chins and the people of the plains was rapid, and considerable numbers of Chins settled in the Kale valley. The garrison of the Chin Hills was taken over by Military Police in 1895 and 1896, with a consequent great reduction in expenditure, and trade with the hills is steadily increasing.' Messrs. Scott and Hardiman, from whose Gazetteer of Upper Burma most of the preceding statements have been taken, describe the present condition of the hills as follows:—

'Now not only are the plains undisturbed, but the hills themselves are quite peaceful. Raids are unknown, and scarcely any crimes are committed, so that the Chin Hills are actually more secure than many parts of

<sup>1</sup> The word Chin is perhaps related to names such as China, Ching-pâ, Shân, Siam, etc., all common within the various branches of the Indo-Chinese family.

Lower Burma. Roads, on which Chin coolies now readily work, have been constructed in all directions; the rivers have been bridged; the people have taken up the cultivation of English vegetables, and the indigenous industries have been largely developed; British officers now tour about with escorts of only four or five men in places where formerly they could only go with columns. Burmese pedlars wander unmolested all over the hills, and the Chins themselves not only visit but settle in the plains. The relations with Manipur, the Lushai Hills, and Arakan are equally unrestricted. The completion of the Falam-Indin road will still more open up communication and cheapen goods. A settlement of Gurkhas in the valley of Laiyo, five miles from Falam, suggests great developments, though similar colonies at Haka and Fort White were not so prosperous. Altogether, the reduction of the Chins to order is as great a matter of congratulation as the pacification of the Kachins and the peaceable development of the Shan States.'

The southernmost Chins, such as the Chinbōks, the Chinbōns, and the Chinmēs, are administered from Yawdwin, the Khyengs belong chiefly to the Arakan Hill Tracts, and the Deputy Commissioners of Minbu, Thayetmyo, Kyaukpyu, and Sandoway all have dealings with Chins residing within their districts. The chief tribes administered from Falam are the Soktes, Siyins, Tashōns, Hakas, Tlantlangs or Klangklangs and Yokwas. In the south there are several independent villages which do not belong to the main tribes, each with their own chief. The numbers of these tribes are estimated as follows by Messrs. Carey and Tuck:—

Sokte	.	.	.	.	.	.	.	.	.	.	.	.	9,005
Siyin	.	.	.	.	.	.	.	.	.	.	.	.	1,770
Tashon	.	.	.	.	.	.	.	.	.	.	.	.	39,215
Haka	.	.	.	.	.	.	.	.	.	.	.	.	14,250
Tlantlang	.	.	.	.	.	.	.	.	.	.	.	.	4,925
Yokwa	.	.	.	.	.	.	.	.	.	.	.	.	2,675
Independent southern villages	.	.	.	.	.	.	.	.	.	.	.	.	17,780
TOTAL												.	89,620

Nothing is known about the early history of these tribes. They are now rapidly becoming Burmanised. A full account of their customs and manners is given by Messrs. Carey and Tuck, and after them in the Gazetteer of Upper Burma. The remarks which follow have been taken from the latter work:—

'The chief Kuki and Chin characteristics are said to be slow speech; serious manner, respect for birth and pride of pedigree, the duty of revenge, love of drink, virtue of hospitality, clan prejudices, avarice, distrust, impatience of control, and dirt. The average Chin is taller than most of his neighbours, about five feet six inches in height, but men only an inch or two under six feet are not uncommon. Some of them measure sixteen inches round the calf. The finest built men are the Siyins, Hakas, and the Southern tribesmen.

'They carry loads in baskets on the back, with a yoke which fits on the neck and a band which passes round the forehead. In this way they can carry 180lb loads for twelve miles over a hilly country. The Whenos and Yahaos grow beards, but otherwise the Chins are hairless, though in the south elderly men cultivate a scanty moustache and goatee. All the tribes are uncleanly in their persons. All have a character for treachery. The Hakas are least unattractive in appearance and habits, the Siyins most so.

'The Siyins, Soktes, Thados, Yos, and Whenos wear the hair in a knot on the nape of the neck; the Tashōns, Yahaos, Hakas, and the southerners generally tie it up on the top of the head, whence the name Baungshe, because it is usually just over the forehead. The hair-pins, like those of the southern tribes, are heavy, and are formidable enough to be deadly weapons in a sudden quarrel. The Chins are rapidly adopting Burmese forms of dress. When the hills were first occupied some wore a rough white cotton blanket or mantle only, some a loin cloth in addition. In the fields they worked mother-naked . . . . The women wore a skirt wound once and a half round the body and hitched in like the Burmese woman's petticoat . . . . The villages used always to be placed in strong defensible positions, on peaks or steep ridges. Artificial means were adopted to make them difficult of access, and ramparts, rifle pits, thorny hedges, and spikes were added. The houses were often built over platforms cut out of the side of the hill. Water was often led in by bamboos or wooden trough aqueducts . . . . The houses were built of planking with thatched roofs and stood on piles . . . . In the front verandah are hung or stacked up the trophies of the chase acquired by the householder or his ancestors. Human skulls are never brought inside the village. They are mounted on posts outside.



'Like the Wa, the Hakas, Shunklas, and other southern tribes bury those of the family who have died a natural death, in the yard in the front of the house. The Siyins and Soktes never bury their dead inside the village.

'All the Chin women smoke perpetually, partly for the sake of the smoke, but chiefly to supply the men with nicotine . . . The nicotine is not drunk. The men keep it in their mouths for a time and then spit it out . . . Chin liquor, *yu* or *zu*, is most commonly made from millet, but also from Indian-corn and from rice . . . Marriage is a mere matter of purchase. In the north the capacity of a girl as a field-labourer, in the south her pedigree (in addition to this) are the chief points . . . Unlike the Chinbōks and Yindus, the Chins bury and do not burn their dead. Great importance, however, is attached to the remains being buried in or near the ancestral village. The Hakas and southerners, Tashōns and their tributaries bury inside the village in deep receptacles branching off at right angles. The Siyins, Soktes and Thados bury outside the village always and the corpse is usually dried for a year before burial . . .

'The Chin religion is a belief in spirits, all malignant. The northerners disbelieve in a supreme being; the southerners accept such a deity and call him *Kozin*. He is indifferent and may become malignant; at any rate he is not beneficent. Spirits preside over the usual places, the village, house, clan, family, individual, the flood, the fell, the air, the trees. They are not merely unwilling to bestow blessings, but incapable of doing so. The Hakas believe in another world called *Mi-thi-kwa* (dead-man's village) . . . The belief prevalent among many savage races, that the slain becomes the slave of the slayer, is held in many parts of the Chin Hills. The Siyins not only deny the existence of a supreme deity, but also of another world, though they believe in a future existence when there will be drinking and hunting. As to fighting and raiding they are uncertain. The names of spirits vary greatly . . . Different spirits require different sacrifices. It is useless to sacrifice a pig or a cock to a spirit who requires a *mythun*. There is a wise man or wise woman who understands spirits in every village. Throughout the hills there are various sacred spirit groves. Omens, witchcraft, and the evil eye are believed in.

'The Chins cultivate grain, pulses, roots, and vegetables . . . The only articles manufactured for export are cane and bamboo mats and baskets. Spears, *dhas*, axe-heads, hoes, and knives are manufactured locally.'

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It has been noted above (on p. 1) that the word Chin has the same meaning as the name Kuki. It has also been pointed out (above pp. 8 and ff.) that the denomination Chin will, in these pages, be used in such a way as to comprise all the tribes which are variously known as the Chins and the Kukis. Using the word in this broad sense the Chin languages must be sub-divided in four groups,—

1. Northern Chin.
2. Central Chin.

3. Old Kuki.
4. Southern Chin.

## NORTHERN-CHIN SUB-GROUP.

This sub-group comprises the following dialects :—

Thādo, including Jangshēn, spoken by	.	.	.	.	.	.	.	31,437
Soktē	"	"	.	.	.	.	.	9,005
Siyin	"	"	.	.	.	.	.	1,770
Rāltē	"	"	.	.	.	.	.	18,133
Paitē	"	"	.	.	.	.	.	?
Total, at least								60,345

Rāltē and Paitē form the link connecting this sub-group with the Central Chin languages.

### THĀDO.

The Thādo tribe formerly lived in the Lushai and Chin Hills where they had established themselves after having expelled the Rāngkhōl and Bētē tribes. They were afterwards expelled both from the Chin Hills and the Lushai Hills, and are now chiefly settled in Manipur, in the Naga Hills, and in South Cachar. The Lushai Chief Lallūlā began, about the year 1810, to move northwards, and the Thādos were gradually expelled from the Lushai Hills, and settled down in Cachar somewhere between 1840 and 1850. About the same time the Thādos of the Chin Hills were conquered by the Soktēs under their chief Kantum, and were driven towards the north into Manipur, where they settled down in the hills to the south. There are now only six Thādo villages left in the Chin Hills. Thādo is the name of their original progenitor, but it is also used by the Chins to denote the tribe itself. In Assam and Bengal they are known as Kukis, a name which also comprises other tribes such as the Rāngkhōls, Hallāms, Bētēs, etc. The Thādos and their co-tribes are usually spoken of as new Kukis, owing to the fact that they came from the Lushai Hills at a later date than the other hill tribes, the so-called old Kukis. In Manipur they are called Khongzāis, and they use this name themselves in conversation with Manipuris, whom they call *Mei-lei*.

Several sub-tribes trace their origin back to Thādo and his brothers. McCulloch states that the principal clans are the Thādos proper, Shingsol, Chongloi, Hangseen, Keepgen, and Hankoop, from which have sprung several sub-clans of smaller importance. Mr. Damant mentions four principal tribes, Thādo and Shingsol, Changsen and Khlāngam, while Mr. Soppitt speaks of 'Jansēn' as the principal tribe and 'Tadoi' as a co-tribe. Kotang, Shik-Shinshum, Rāltē, and Sēri are, according to him, different offshoots of these tribes. Other sources give the names Katlang and Sairang, and the different hill tribes use several other names to denote the Thādos. It is, however, of little use to make all these divisions and sub-divisions. They have nothing to do with the language. All these tribes, with the exception of Rāltē, speak the same language, and the dialectical differences are only slight. The language itself is, according to Messrs. Stewart and Damant, called *Thādo-pao*, Thādo language.

The Thādos maintain that they have come out from the bowels of the earth. They explain the origin of the different tribes by the legend that the grandsons of their first king were told to catch a rat, but were struck with a confusion of tongues. In this way they also try to bring themselves in connection with the Meitheis and other surrounding tribes. They state that they have come from the north, and this tradition probably contains a remembrance of old wanderings, from the times before they settled down in the



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**Pronunciation.**—There is great inconsistency in the marking of long vowels. Thus, we find *khāt* and *khat*, one; *nā* and *na*, thy, etc. *U* is always marked as long in the Manipur specimens, etc. A vowel is sometimes doubled, probably in order to denote a long pronunciation. Thus, *tāam* and *tām*, cut; *ghuup* and *gūp*, six; *kēel* and *kēl*, goat. In words such as *nēyaū* and *nēu*, small, we may infer that each vowel is pronounced separately. It is often difficult to state what vowel is uttered in each case, there being considerable inconsistency in the spelling. *A* is apparently written for *o* or *ā* in many words in Sir George Campbell's list. Thus, *nang-ha*, you, where all other texts have *nang-*



speakers of these dialects, because they often, in the local returns, have been included in the general term Kuki. What we know is as follows:—

In the Manipur State the Khongzāis are settled throughout the length and breadth of the hill country and also in the Yongba Langkhong village in the valley. They are most numerous in the south-west and north-west. Their total number is estimated at 20,000.

In the Nāga Hills they are known as the Langtung colony. They are returned as Kukis and are said to number 5,500. They speak the Thādo language.

In North Cachar there is said to be some speakers of Jangshēn, but no particulars are given.

Dialects of Thādo are spoken in the Cachar Plains. Most of them are here known as Sairang. They are settled in the east of the district, and their number is said to be 5,270. Saimar is spoken by a few individuals who have come down from the Cachar Hills to the south and east of the Sadr Sub-division in the Plains since the Census of 1891. The Deputy Commissioner gives the total for Rāltē, Langrong, and Saimar as 399, without saying how many speakers there are of each. We may provisionally put down 133 for Saimar.

One thousand and six hundred individuals in Sylhet are reported as speaking Standard Kuki. Only a few words, translated in different parts of the district, have been received. They seem to belong to the Langrong and Hallām dialects with the exception of some words taken down at the Sagarnal Punji, which apparently are Thādo. I have provisionally put down 534 as speakers of that latter language.

The total of speakers of Thādo dialects may, therefore, provisionally be put down as follows:—

Manipur . . . . .	20,000
Naga Hills . . . . .	5,500
North Cachar . . . . .	?
Cachar Plains . . . . .	5,403
Sylhet . . . . .	534
TOTAL . . . . .	<hr/> 31,437 <hr/>

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*ho*, etc. *A* and *ū* are interchanged in the specimens from Manipur; thus, *am*, and *ūm*, to be; *ā* and *ē*, in *kisān* and *kisēn*, even. *Ū* and *o* are often interchangeable; thus, *khūt* and *khot*, hand; *hūng* and *hong*, to come. In the same way *ē* and *i* are often interchanged; thus, *hēngā* and *hingā*, to; *ēn* and *in*, suffix of the adverbial participle. The writing of the diphthongs is inconsistent. Thus, we find *kai* and, more correctly, *kei*, I; *ngai* and *ngēi*, suffix of the plural; *sāi*, *sēi*, and *sē*, say; *chēi* and *chē*, go; *hai*, *hē*, *hā*, and *hi*, to be; *niāng* for *nēn*, eat, etc. *Oū* and *ūo* are sometimes apparently written instead of *ā* or *o*; thus *soūk* and *soh*, slave; *pūon*, carrying; *po-tan*, carry, etc.

It seems as if the pronunciation were, in many cases, indistinct, especially in prefixes. Thus, the pronominal prefix of the first person occurs in the forms *ka*, *kā*, *kē*, and *kū*; the prefix of the second person as *na*, *nā*, and *nī*, etc.

Concurrent vowels are often contracted. Thus, *a-pān*, for *a-pā-in*, his-father-by; *pēn* for *pē-in*, give; *lon*, for *lo-in*, take; *ihām* for *i-hi-ām*, what? *i-chān lām*, for *ichān lā-ām*, how far, etc. The hiatus, however, often remains, or is removed by inserting a euphonic consonant. Such are *y*, *j*, and *v*, often written *b*. Thus, *kei-jin*, I; *hi-jam*, what? *kai-yā*, mine; *nang-ū-bā*, that is *nang-ho-v-ā*, thine, etc. *J* as a euphonic consonant does not occur in the Manipur texts. It is pronounced *z*, and in the Naga Hills list we even find *nang-zhein*, of thee. An apparently euphonic *m* is sometimes inserted after *p*; thus, *a-chop-mē*, he kissed. Before an *n* a preceding *t* is usually dropped, as in *kha-nā*, one-to, from *khat*, one; *a-kho-nā*, his-hand-on, from *khot*, hand.

Final consonants are occasionally silent; compare p. 4 above. Thus, *mū* and *mūk*, see; *chōk* and *cho*, buy. An *ng* is sometimes added, apparently in order to denote a faint nasal sound. Thus, *chā-nung* and *chā-nū*, daughter; *tu-nī*, *tu-nin*, and *tu-ning*, to-day; *nūk-chang* and *nūng-ā*, behind, etc. *Ng* is interchangeable with *n*; thus, *hing*, being; *pūon*, carrying; *niang*, eat; *pēn*, give, etc. In *a-man-fēt-lē*, having-been-lost, *n* is written for *ng*.

Hard and soft consonants are not interchanged. *A-dūng-tūn-ā*, his-back-on, in No. 227 of the Manipur list, is probably due to Meithei influence. Compare *tūng-tūn* back. Aspirates are often written instead of unaspirated letters, especially in the Cachar list; thus *ghup* for *gūp*, six; *thāng* and *tāng*, a suffix of the imperative. The Aryan-speaking inhabitants of Cachar, as a rule, are quite unable to pronounce an aspirated letter (though they often write it).

An *h* is written after most final vowels in the same list. It perhaps denotes the short, abrupt tone.

*W* and *b* are sometimes interchanged; thus, *wāto* and *bāhto*, duck; *wanghin* and *banghing*, on account of. *W* is probably the sound intended. Compare *wi* and *ui*, dog; *woi* and *oēi*, belly.

*R* and *l* are sometimes interchanged; thus, *sakor* and *sakol*, horse; *chilhāt* and *serhāt*, cow. This last word occurs as *sherāk* in the Cachar list.

*J* is probably pronounced *z* or, perhaps, as in the French word *jour*. It is interchangeable with *y*, the latter sound being common in the Manipur texts, the former in the lists from Cachar and the Naga Hills. Thus, Khongzāi *i-yā*, Sairang *i-jā*, Naga Hills dialect *i-zhāt*, how many. *G* apparently sometimes takes the place of *j*; thus, *gom* and *jom*, to join; *ji* and *yi*, spouse in the Manipur list; *ji* and *gi* in the Sairang list.

*Lh* in the Manipur and Naga Hills lists corresponds to *fl* in Sairang in *lhā* and *flā*, moon; *lhāi* and *flā*, run. *Fl* is perhaps miswriting for *tl*. Sir George Campbell has *thlā*, moon, and *kla*, run.